B

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

Stanford University Library FEB 6 1912

The Pacific Churchman

FOR CHRIST AND THE CHURCH

Adopted as the official organ of the Eighth Missionary Department which includes the following dioceses: California, Los Angeles, Olympia, Oregon and Sacramento, and the missionary districts of Alaska, Arizona, Eastern Oregon, Honolulu, Idaho, Nevada, Philippines, Spokane, San Joaquin and Utah.

Volume XLVII | San Francisco, February 1912 | Number 7

PRICE 10 CENTS | ONE DOLLAR A YEAR

Sixty-second Convention of the Diocese of California.

The Sixty-second annual convention of the Diocese of California was held in St. Mark's Church, Berkeley, on January 23d, 24th and 25th.

The opening service was that of the Holy Communion, with the Bishop of the Diocese as celebrant, on Tuesday morning at 10:30 a. m.

The clergy of the diocese were present in large number, and vested and in line. Lay delegates and members of the House of Churchwomen composed a goodly share of the large congregation.

At this service the bishop read his annual address, which will be found in another column of THE PACIFIC CHURCHMAN.

At the conclusion of the service, the convention was called to order in the church, the bishop presiding, and the House of Churchwomen organized by meeting in the new parish house, the gift to St. Mary's Parish, of the Palache heirs.

After the usual routine of roll call of clergy and lay delegates, the secretary announcing a quorum of both orders present, the bishop declared the convention duly organized.

The Rev. M. D. Wilson was re-elected secretary of the Convention. That gentleman named the Rev. W. R. H. Hodgkin and Mr. George H. Hooke as his assistants.

The old standing committee was elected to serve during the coming year. That committee is composed of the following named gentlemen: The Rev. Messrs. John Bakewell, D. D., E. L. Parsons, J. Wilmer Gresham and C. N. Lathrop, and Messrs. C. D. Haven, L. M. Ringwalt, W. A. M. Van Bokkelen and A. C. Kains.

Mr. W. A. M. Van Bokkelen was re-elected treasurer of the diocese.

At this session the Rev. Clifton Macon of Trinity Church, Oakland, introduced a resolution suggesting that provision be made for shortening the services, and asked for new prayers for certain secular holidays such as Thanksgiving, Fourth of July, the end of the old year and the beginning of the new, prayers for use in laying cornerstones, burying infants and speeding travelers, and for miners, laborers, agriculturalists, prisoners and various other persons or uses.

MRS. GEORGE H. KELLOGG
Presiding Officer of the House of Church Women.

The Right Rev. E. E. Osborne, D. D., Bishop of Springfield, who was passing through the city on his way to Honolulu, and a visitor to the Convention, here spoke of a book of special offices that is being prepared by a committee of which the bishop is secretary. This book, he

thought, might supply the need recognized by the mover of the resolution. The book, which costs but twenty-five cents, may be secured by writing to Miss Olney, care of Diocesan House, Springfield, Ill.

The remainder of the afternoon session was spent in the presentation or consideration of several proposed changes in the constitution or canons, chief of which was the change of the time of holding the annual convention. The change, when made, will be from January as at present to some time in May. This change was influenced largely by a request originating in the House of Churchwomen.

At the evening session, which was of the nature of a missionary meeting, there were a number of very interesting addresses.

The first speaker was Archdeacon Emery, who made a report of the missionary field under his charge. He touched upon the matter of the high cost of living and urged the necessity for the increase of the stipend of the missionary.

The Rev. W. R. H. Hodgkin, as dean of the San Francisco convocation, was the next speaker, who emphasized the necessity for Church work among the students of our two great universities.

The Rev. D. C. Gardner, as dean of the San Jose convocation, reported upon the condition of the work of that convocation. His report showed an intimate knowledge of his district, which had evidently been gained as a result of personal work performed there.

The third speaker was the Bishop of Springfield, who, at the suggestion of others, spoke of the work of his diocese. He stressed particularly the work of caring for the "scattered sheep" of the coal regions under his charge and of the work being done among the students of the State university.

The last speaker was the new secretary of the Eighth Department, the Rev. George C. Hunting. Mr. Hunting congratulated the diocese on its missionary efforts and appealed to its people to consecrate at least one worker this year for the mission field.

This session was well attended by those other than the delegates, and its dominant note throughout was missions.

On Wednesday morning there was a celebration of the Holy Communion at 7:30 a. m. Morning Prayer was said at 9:30 a. m., and the Convention called to order for the work of the second day immediately following the conclusion of that office.

At this session there was presented the report of the committee on finance. This report was the innocent cause of a somewhat lengthy discussion. A previous resolution sought to provide for the payment of the traveling expenses of missionaries to the annual convention. When a delegate suggested that the amount to be raised for that purpose be incorporated in the report of the financial committee, it was discovered that owing to the absence from the Convention of three of the five members of the finance committee, no such action could be taken.

After a prolonged discussion and the offering of various suggestions, good, bad and indifferent, for the relief of the situation, the treasurer of the diocese volunteered the information that two members of the Convention were willing to visit the home of a third member whose illness made it impossible for him to attend the Convention, and to draw up a suitable report, to be presented at a future session.

A resolution was then submitted tending to make impossible a repetition of such an incident.

A report of the special commission on representation in convention, after certain changes, was adopted.

The report more clearly defines the qualifications of those clergy entitled to a vote in the Convention.

In the matter of lay representation, the change to a "proportionate representation" was dropped from further consideration, "until there is a much larger unanimity among all concerned."

Another matter decided, on the recommendation of the Board of Missions, was that fifty per cent of the offering taken for the support of the disabled clergy on Christmas day might be hereafter directly appropriated to the relief of the clergy and that the same percentage of the offerings taken on Ash Wednesday might be used for the immediate relief of widows and orphans.

At this session the following officers of various boards were elected:

Registrar—Rev. W. A. Brewer, rector of St. Matthews' school, Burlingame.

Board of Christian Education—Rev. Edward Lambe Parsons, Rev. J. O. Lincoln, J. R. Watson, Prof. A. F. Lange.

Board of Missions—Rev. Alexander Allen, Rev. G. M. Cutting, Rev. W. E. Cowper, R. M. J. Armstrong, George E. Butler, B. A. McAllaster and E. D. Beylard.

Council of the Eighth Missionary Department—The Venerable John A. Emery, Rev. D. C. Gardner, Rev. W. R. H. Hodgkin, H. R. Braden, George E. Butler and W. A. M. Van Bokkelen.

The members of the House of Churchwomen being present during a part of the time of this session, the report of the commission on social service was read.

The Rev. Edward Morgan of St. Luke's, San Francisco, made a report on the observance of religious services in the public institutions of the State, the prisons, hospitals, schools, and such like institutions of the city and county.

The Rev. C. N. Lathrop of the Church of the Advent, San Francisco, read the report for the commission relating to the work being done in helping men and women released from prisons in getting a fresh start and to the efforts put forth to secure more advantageous laws for the protection of children.

On Wednesday evening the annual reception given by the Bishop and Mrs. Nichols, was held in the new parish house.

There were present the clergy and lay delegates to the Convention and the delegates to the House of Churchwomen.

The reception was well attended and the parish house, used for such an event for the first time, gave promise of its future great value to the parish.

On Thursday morning there was a celebration of the Holy Communion at 9:30 a. m., the delegates gathering in convention immediately following the same.

At this session, the number of delegates to the Missionary Council of the Eighth Department to which this diocese is entitled was completed by the election of the Rev. E. F. Gee of St. John's, Oakland, and Mr. George H. Hooke.

Final reports of committees were made and there was read the report of the committee on the State of the Church, which

showed conditions generally as being quite satisfactory.

The Rev. Hamilton Lee reported on the Home for Disabled Clergy, located at Pacific Grove.

After the passing of the usual resolutions and concluding prayers by the bishop, the sixty-second Convention adjourned sine die.

In the afternoon of the day of adjournment, the members of the Convention and those of the House of Churchwomen gathered with the bishop of the diocese and the congregation of St. Paul's Parish, Oakland, for the laying of the cornerstone of the new church.

Owing to the inclement weather, only that part of the service actually bearing upon the laying of the stone was said at the site of the new building.

The remainder of the service, including the addresses, was said in the present church building.

The address was by Dr. Clampett of Trinity Church, San Francisco. The bishop said a few words felicitating the parish upon their new church home.

After the conclusion of the service those in attendance repaired to the Sunday School rooms, where refreshments were served by the ladies of the parish.

In the evening of this day was held the annual gathering of the Brotherhood of St. Andrew and the Daughters of the King. Dr. Hubert Carleton, general secretary of the Brotherhood, was the speaker of the evening. The bishop concluded this interesting meeting with a few appropriate remarks.

On Friday morning, the semi-annual service of the Woman's Auxiliary was held in St. Mark's Church, Berkeley. This consisted of the Holy Communion and a sermon. The bishop was the celebrant and the Rev. Halsey Werlein, Jr., rector of Trinity Church, San Jose, the preacher.

At 2 p. m., there was held the usual gathering of the members of the Auxiliary in St. Mark's parish house, Mrs. A. Newhall presiding in the absence of Mrs. Monteagle.

The speakers were the bishop and the Rev. Messrs. Edgar Ealand of the Seaman's Institute and George C. Hunting, secretary of the Eighth Missionary Department.

One splendid result of this gathering was the manifestation of the spirit of the true missionary as shown in the resolution providing for assuming the responsibility of the work of the Seaman's Institute by the Woman's Auxiliary.

After the adjournment of this meeting, all present made a visit to the Deaconess' Training School, where they were received by Deaconess Mott and her assistants.

THE HOUSE OF CHURCHWOMEN OF THE DIOCESE OF CALIFORNIA.

Seven years ago when the Rt. Rev. Wm. Ford Nichols, Bishop of the Diocese of California, launched the frail barque of the House of Churchwomen on unknown and uncharted seas, there were those who wagged their heads and caviled as they predicted disaster and foretold the speedy inundation of the craft in the stormy waters ahead. They forgot that our dearly-loved bishop is a wise, thoughtful and careful man who does not embark on an adventure until he has given it prayerful and careful consideration. It was a new and strange venture—unique and untried. Many thought the Bishop of California was seeking to pacify the women and keep them out of the Conventions by giving them a pretense of authority. But the Bishop of California was a wise man, and he knew whereof he was building. He went over the matter thoroughly and the results show his wisdom and forethought. He has built about him a bulwark of strong, staunch and fearless Churchwomen who are ready to hold up his hands and forward every good work he may undertake. The ship of State has sailed the seas with a precision and ease that no one, not even the most sanguine, could have foretold. He has a strongly organized body of Christian women behind him who work for him and with him. When the Bishop of California was ready to organize this band of Churchwomen and looked about him for a leader, he again showed his wisdom in the selection of Mrs. George Herbert Kellogg, then of St. Luke's Church, San Francisco, but now of Berkeley. How wisely and conscientiously she has stood at the helm and guided the uncertain barque from possible shipwreck into safe and quiet waters has been proved in the seven years of her task. Calm, dignified, with a serene repose, she unfolded her plans for the strengthening and upholding of Christ's Kingdom. The years that have passed since her first grasp of the helm have touched her lightly. They have been gracious and kindly years, perhaps, and because of her inward growth of grace and womanly responsibilities. A woman nobly planned, with poise, discretion and tact, she has carried on the work with a wonderful impetus, until now the House of Churchwomen is regarded as a power for good and might in the land.

Mrs. Kellogg chose for the subject of her address at the opening of the House of Churchwomen, "The Signs in the Religious Horizon at the Present Time." It is impossible to give the address in its entirety as space forbids. Mrs. Kellogg referred to the spiritual unrest evident all over the world which is encouraging a new attitude and growth all along spiritual lines. The craving is for vital things —not worn-out husks and empty faiths. She declared that in Christianity alone is found the solution and remedy—the fatherhood of God and the brotherhood of man. She urged a more consistent and strengthening of spiritual life by living purely and sincerely and by more earnest and frequent prayer. She ended her eloquent address by stating that it is only by living pure and consistent lives that we can show that Christianity is a perfect revelation of God.

The opening of the House of Churchwomen was preceded by a banquet at Unity Hall, Berkeley, on Monday evening, January 22d. It was coincident to the banquet given by the clergy at a hotel. Mrs. G. H. Kellogg presided, and at her right sat Mrs. J. Wilmer Gresham, wife of the Dean of Grace Pro-Cathedral. At her left sat Mrs. James F. Newlands, honorary president of the Woman's Auxiliary. Others at the center table were Mrs. Edward Lamb Parsons, Mrs. D. O. Kelley, Mrs. T. Bunting, of Niles, Mrs. James D. Ruggles, the second vice-president of the House of Churchwomen, Mrs. Gaillard Stoney, Mrs. J. B. Mitchell of Palo Alto, Mrs. Gillogly, of Alameda, Mrs. Easton of Berkeley, Mrs. George C. Hunting, Miss Caroline Fiedler of Sausalito, Mrs. Lloyd M. Robbins, Jr., Miss Mary Williams, of Oakland.

The other guests were seated at small tables placed about the room and in plain view of the large table. Red shaded candles and red carnations adorned the tables and suspended from the ceiling were lanterns. Mrs. Kellogg in a few gracious words gave the welcoming address and a song appropriate to the occasion was sung. At the end of the repast Mrs. Kellogg introduced Miss Mary Williams of Oakland as toastmaster of the evening. Miss Williams made a very witty introductory speech and during the evening her sallies of wit enlivened the affair. She was very happy in her responses and introductions of the various speakers. Comparisons would be invidious, but Mrs. D. O. Kelley's toast was a gem. She referred to the embarking of the barque of the House of Churchwomen on the troubled waters, but said they had a Fay at the helm to Chase the shadows and fog away. This was a happy combination of words, as Mrs. Kellogg's given name is Fay and her surname was Chase. Peals of laughter and genuine comments of admiration were given this speaker. Among others who responded to toasts were Mrs. Gaillard Stoney, Miss Fiedler, and Mrs. Bunting. The banquet was a complete success, and an innovation which will probably be made a feature hereafter.

At the opening meeting of the House of Churchwomen on Tuesday afternoon, the new Assembly Hall of St. Mark's parish house was taxed to its utmost limit. There were 125 delegates present at that meeting, with an increased attendance daily. Representatives from all the remote parishes in the diocese were present and all gained an uplift and stimulus from the splendid meetings. The report of the Rest Room by Mrs. S. L. Abbott, president of the local assembly of the Daughters of the King was received with rapt attention. Mrs. Abbot is an earnest, pleasing speaker and her remarks showed she has the subject deeply implanted in her heart. The report of The Prayer Book Cross was read by Mrs. James D. Ruggles. She gave a clear and concise report and won all hearts by her personality. Miss Mary Williams and Miss H. H. Bakewell managed to invest the meetings of the Board of Missions with real human interest and obtained the attention of all. Deaconess Drant brought about fifty of her Chinese pupils to give an object lesson in the work she is doing. A sweeter band of children would be hard to find, and they behaved with dignified decorum. They sang several hymns in Chinese, and it was unique to hear the grand old Epiphany hymn, "Brightest and best of the sons of the morning," rendered in Chinese by these youthful voices in perfect harmony. The Bishop of Springfield was present and evinced his pleasure.

"The Literary Charm of the Hebrew Prophecy," by William Frederick Bade, Ph. D., was a gem of purest ray serene on Wednesday morning. Dr. Bade invested the Bible with new beauties and made one desire to understand it and know it better. Dr. Bade is a forceful speaker. Deaconess Anita Hodgkin, head of the Training School for Deaconesses in Berkeley, gave an interesting resumé of the work of the order and outlined the plans. She gave a cordial invitation to all present to visit the school and see the house. Some availed themselves of the privilege on Friday and were served tea and given a peep into the truly charming quarters of the home. Deaconess Dorsey gave a short talk and told of the Canon Kip Memorial work. In the afternoon the House of Churchwomen held a joint session with the men in St. Mark's Church, after which the Rev. Walter H. Cambridge of St. Matthew's Church, San Mateo, gave a most interesting and instructive talk on "The Education of Boys." He told of their needs and the best way to meet them. It was a talk replete with good things and should have been heard by all parents.

Thursday morning was largely given to committee reports on Church and Church Institutions and also a report of Children's Aid was given. These reports contained many salient points and were full of interest. The report of the Guild of St. Barnabas for Nurses, read by Miss Holden, was complete and satisfactory.

The address of Mr. Wm. A. M. Van Bokkelen, treasurer of the Diocese of California for twenty-five years, was full of interest. A very full report was given in the daily papers. The report of the Girls' Friendly Society was another interesting one, and showed what is being accomplished. The report on the election of officers resulted in Miss Mary Williams of Oakland being chosen as secretary to the Board of Missions and Mrs. Augusta F. Tracy, Mrs. J. M. Stanfield and Mrs. J. B. Mitchell being chosen as members of the board.

Resolutions of respect and sympathy were read for two of the members of the House of Churchwomen who had entered into the life eternal during the past year —Mrs. Palache and Nannie Louise Rodgers. These resolutions were adopted and a prayer said for the two members and also for the Rev. Cecil Mortimer Marrack, a priest of the Church.

At the hour of adjournment Mrs. Kellogg voiced her thanks for the kindness and courtesy of all those present, and after the singing of the Doxology and the pronouncing of the Blessing by that saint of the Church, the Rev. D. O. Kelley, the members dispersed to attend the laying of the cornerstone of St. Paul's Church, Oakland. Thus closed one of the best meetings of the House of Churchwomen, and thus was cemented another stone in the bulwark that the Bishop of California has built so wisely and so well about him.

Respectfully submitted,

L. H. M.

Five Weeks of Revolution in China

(By the Rev. S. Harrington Littell)

Outwardly there is a lull in the proceedings here at present. Things are quiet. But quiet at this juncture means gain for the Republicans. They are strengthening their military position, organizing their government, gaining confidence in themselves, and creating in others confidence in the cause they fight for. Meantime, the revolution is spreading like wildfire elsewhere, and nearly every day comes the news of some new city or prefecture joining the movement. Thirteen of the "Eighteen Provinces" of China proper are now ranked on the Revolutionary side. The whole Yangtse Valley (with the exception of Nanking, where a fierce battle is now raging) is against Manchu rule, the south is solid, and even northern provinces are involved in the throes which may be—which will be—the birth pangs of New China. Peking wildly grants anything demanded by the national assembly—and makes promises so great and far-reaching that nobody believes they are sincere, while the poor little Emperor (sympathy for whom is one of the few restraining influences at work, to hold back the violence of anti-Manchu feeling) speaks out in pitiful words deep penitence for all his mistakes in government, and takes all the blame upon himself. Hear the little boy (too young to know what is going on, but old enough to take in that the people around him are worried just now):

"I have not employed men properly, not having political skill. I have employed too many nobles—i. e., Manchus—in political positions. * * * Much of the people's money has been taken, but nothing to benefit the people has been achieved. * * * The whole empire is seething, the minds of the people are perturbed, and the spirits of our nine last emperors are not able properly to enjoy the sacrifices made to them. * * * It is feared that the people will suffer grievously. * * * All these things are my own fault. Hereby I announce to the world that I swear to reform * * * and carry out the constitution (when there is one) faithfully, modifying legislation * * * in accordance with the wishes and interests of the people. Old laws that are unsuitable will be abolished. The union of Manchus and Chinese, mentioned by the late emperor, I shall carry out. Being a very small person standing at the head of my subjects, I see that my heritage is nearly falling to the ground. I regret my fault and repent greatly. I can only trust that my subjects will support the soldiers in order to support me, to comfort the dynasty, and to convert danger into tranquility. Now finances and diplomacy have reached bed-rock. Even if all unite there is still fear of falling. But if the emperor's subjects will not regard nor honor the state, the future of China is unthinkable. I am most anxious, by day and night."

And this is the son of Heaven speaking! To such a pass have the Reformers ("outlaws" is his name for them) brought him, that he cries out in desperation, that he will do his duty, and begs them to give him another chance. But, from all appearances at present, the Revolutionists feel that the old regime is hopelessly decrepit, and that their only hope lies in something entirely new—a *Republic*, they say—although it is manifest to the world, and I think also to the keener men in the movement, that so great a change of government in so short a time is fraught with the gravest perils. At present, the leaders seem inclined to face the perils, rather than yield to the present dynasty, even should constitutional government be inaugurated. All attempts at compromise thus far have fallen to the ground, the Manchus being the crux of the whole matter.

Even if all the demands of the Reformers should be granted, I am persuaded that a republic is not the best form of government for China, at the present time. The illiterate condition of such a large proportion of the people; the widespread ignorance of the science of government, and of general history, and the inexperience of present leaders, make the outcome of such an experiment exceedingly doubtful. Moreover, the strange aloofness of all classes of the people, except the military, in the present crisis, indicates a lack of grasp of popular duties and responsibilities. All classes and kinds in this part of China sympathize with the revolutionary cause, but are doing practically nothing to help. Merchants, bankers, shop-keepers, students, farmers, men, women and children, nearly all fled at the first sign of trouble, to get away from danger. Any idea of facing danger for country's sake seemed remote from their minds. At present, since the cause of the revolution is apparently assured, men outside of the army are growing a little bolder, and now and then you meet one who is considering the question of openly offering to take post under the new party. But a general popular, enthusiastic effort shared by everybody to establish a republic, or even to reform the present rule, is conspicuously lacking. The attitude of most people is one of waiting to see which side wins, rather than of taking a side on principle, and working for it to win.

The Church, as such, maintains a position of strict neutrality, leaving the Christians as individuals to support whichever side their judgment and conscience approve. The bishop has issued an excellent statement on the subject, accompanied by a prayer for China at this time of civil war. The plain, unmistakable effort of the Reformers to protect foreign lives and Christian property, to observe Red Cross rules, and to stop the killing of Manchus, may be due to the influence of Mr. Sun Yat-sen, the famous leader in reform, who is a Christian. Who can tell the outcome, from a missionary point of view, of an upheaval like this, so different from all previous outbursts in China, under such leadership. The kingdom of God may be greatly hastened, if the Church will face this revolution as a new call from God Himself, so clear that only those who *will* not, cannot hear it.

At the end of October a fearful and deadly combat, lasting for five days, began, under our very eyes, in Hankow. It was well that the Red Cross work was already organized and ready, for nine hundred wounded were cared for on one day, in addition to many who were removed to army camps and hospitals, and to many other poor fellows, who were bayoneted by the enemy, of both sides, as they lay wounded on the field after the battle. All sorts of buildings were called into use to meet the sudden demand, one of which was the cathedral, in which as many as eighty soldiers of both sides have been cared for at one time, and where still, three weeks later, the work of mercy goes on.

We have for years had worship, as a rule, several times each day, in the cathedral, but now Divine service is going on day and night! The church was specially set apart for this work, so to speak, by two celebrations of the Holy Communion the day it was needed for hospital use (St. Simon and St. Jude's) the first at eight, the second, following a double wedding, at eleven—both services accompanied by the booming of cannon, with dropping of spent bullets now and then on the roof at the latter. Scarcely had the second service finished when the wounded and dying began to come in. Each day prayers and hymns, with instructions for those able to hear it, have continued, and tracts have been put into the hands of the soldiers in the church. None of the usual Chinese services have been omitted, although they are held in the English Church (built by the non-Chinese residents of Hankow), half a block away. For several days the wounded kept coming in; and the terrible day of the fire (All Saints' Day, it so happened) brought a rush. One of the Red Cross hospitals seemed to be in danger of burning, and all of its patients were removed, of whom thirty or forty came to the cathedral.

No one here will ever forget that awful day when fires were started in a score of places, and the willful destruction of Hankow began, accompanied by sharp fighting, all the time clouds of smoke and tongues of flame going up all over the city. Those three days and two nights are beyond my powers of description. There seemed no let-up to crackling of fires, the cracking of rifles, and the booming of cannon in all three cities. Added to the fearfulness of the situation, one hundred Revolutionist soldiers were in a Red Cross hospital in the middle of the city (warning not having been given, as promised, by the Imperialistic general, in case of danger to the hospital) and

fifty blind students and teachers in the Wesleyan Blind School, near by. From the tops of high buildings in the Foreign Concessions, where we have been comparatively safe, we watched the fires drawing nearer and nearer these institutions—marked by the Red Cross flag waving above—until darkness came on, and we were sick of the lurid glow of fire and of clouds reflecting fire, and retired to rest but not to sleep.

Everything possible had been done during the day to save those people. The Red Cross launch went up the Han river, with forty men on board, and was fired upon by soldiers of both sides; it kept on, after the Chinese crew had been frightened into going below, a foreigner at the wheel, others at the engine and furnace. As they tried to land, a maxim gun was turned on her; they saw that the streets were barricaded, and reluctantly turned back. Next morning, first thing, many people hurried to the tops of buildings again with field glasses to see if the "flag was still there"—and praised God, for it still waved untouched. Dr. MacWillie secured a guard and permission from the Imperialist general to go up by land—and in a few hours, every one of the one hundred and fifty persons was safe in the foreign settlements.

Later we learned that though three-quarters of the city had been burned, not one of our churches had been destroyed. St. John's School and gate house and the Chinese clergyman's house being the only buildings in all our mission to suffer. In the case of St. Peter's Church compound, fire has cleared everything on three sides, and yet our property is saved.

We give thanks indeed for wonderful proofs of God's care, all through these troublous weeks. For a number of days fighting went on within a mile of the cathedral compound, where most of us are living, and for three days a fight to capture a road brought the Imperialist soldiers only half a mile away. Although shot and shell have whizzed above our heads, and have struck our houses, walls and trees, no great damage has been done, and we are all safe and well.

Now we pray for peace, and believe that the end of actual warfare is near. God grant it; and bring out of this great movement for purified national life, such blessings for China, and through her for His Church and the world, as even those who love and serve China best have not dreamed.

Hankow, November 15, 1911.

The news that the Federal authorities are soon to wage a determined war upon the dealers in harmful patent medicines and nostrums should be welcomed by the people generally. Prosecutions will be had under the pure food and drug laws, and as the harm done by the purveyors of these "cure-alls" is almost incalculable, it is to be hoped that the government will be successful in its battle.

It is said that the peasantry of East Anglia were much puzzled when Canon Lloyd was made Suffragan Bishop of Norwich, and many a child was held back from confirmation by its parents, who objected to having their children "bishoped" in a makeshift manner by what they called a "sufferin' " bishop. Once, when this bishop noticed that the flag on the church which he was visiting flew at half-mast, he inquired who was dead. He was told that it was for him—"We only give the hull length of the pole to the real bishop."

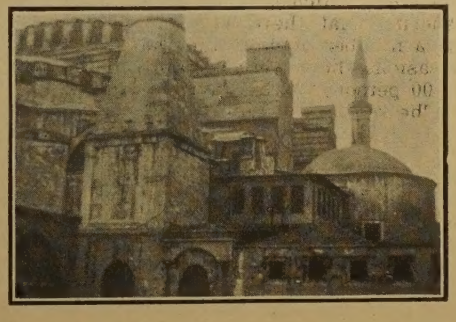
Some World Circuit Saunterings

V.

Constantinople.

It is a curious fact that Berkeley's line, so often quoted that it is almost a street-proverb, "Westward the course of Empire takes its way," runs directly counter to the most signal trend of Empire the Christian Era has ever known. And that trend, too, was from one "Eternal city" to another. And the passing was from a city imperial from the "working of historic causes" to a city fixed on a spot which "nature itself had destined to be the seat of the empire of two worlds." When Constantine changed the throne from old Rome, to the old Byzantium and gave that the new name after himself and made it practically what it was often called, "New Rome," the course of empire was distinctly not westward, but eastward. And the effect on history of that orientation of its "course" was fully as epochal as any single event that has happened since.

And so old Constantinople is apt to appeal strongly to one who has in mind this turning point in Church as well as in imperial affairs. With the sections of the city well defined as Stambul, Pera, Galata and Scutari, for the general sight-seeing, the Church saunterer instinctively

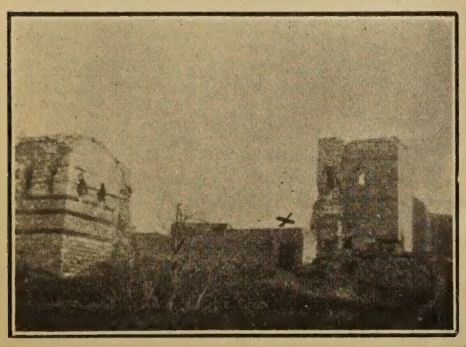


MOSQUE OF ST. SOPHIA, CONSTANTINOPLE.

gives all precedence to the first, which is an abbreviation of Istambul, that in turn having come from the Greek for "into the city." To Stambul we go there as into the city site of Constantine's time. And the lure of that draws one away as far as possible in thought and imagination from the modern scenes and street jostlings and cries of the Turkish capital. Over the crowded Galata bridge humming with its many-hued life, past the Parliament buildings typical of the most modern Young Turk, some of the old Byzantine walls are soon in evidence of the immediate locality where Constantine had his seat of empire, though of course the ages since have much changed the aspect of the buildings. The central point of interest there, as it is the most conspicuous feature on the sky-line, is the well known St. Sophia, looming up like a great mount of lamentation to a Christian in that it is the ancient chief metropolitan cathedral for Christ in the East transformed into a central mosque for Mohammed at the heart of the Ottoman Empire. The present building is 235 feet north and south and 250 feet east and west, and, though rebuilt in some parts from time to time, is said to date from the time of Justinian in the sixth century, the earlier structure of Constantine with its later additions having been destroyed by fire. Out of all the inspection of it noting the points suggested by dragomen and guide-book that are of absorbing interest, but easily available to the reader, two stand out in memory as suggestive—and what a fine *forgettery* one is likely to develop when crammed with so much data on a tourist's busy day! The one was that the architecture of the Christian St. Sophia, which itself succeeded the basilican type, while modified with minaret and some other minor features within and without, was not only left substantially as it was but it seems to have been adopted—though so identified with Christian Worship—as the model almost universally for the mosque. It would be an interesting study to follow out this fact and study its possible significance as indicative of lack of artistic initiative in large lasting construction work in the whole system of the mussulman. The other fact with bearings far beyond the fact itself was the covering over the old mosaic work. Its figures and symbolism of Christianity were so essentially inwrought that to obliterate all of them would seriously affect the building and so there was given them a coating of whitewash, or a veiling of banners with Mohammedan inscriptions. As it is, far up in a sanctuary dome the face of the Saviour can still be discerned through the wash, and in many places decorative crosses have been left untouched. But how much food for reflection there is in that peering upward from such surroundings from the droning of the Koran, the worshippers prostrating in their devotions, the signs everywhere of Islam, the sight of that sure outline of the Saviour's face gradually becoming clearer in the dim, gloomy light of the Sanctuary dome! Seven hundred and forty-seven newspapers and magazines have been started in Turkey since the coming of the new order under the Young Turk in July, 1906. This betokens something of the widespread intellectual and social unrest. "There is not the least doubht," says one writer, "that tens of thousands of Moslems in Turkey and Persia and even in Arabia are intellectually convinced of the truth of Christianity against Islam. * * * The attack on orthodox Mohammedism was never so keen or strong on the part of any missionary as has been the recent attack from those inside Islam." With this eclipse darkening the future of Mohammed's following, even with some aggressive advance in Africa it seems to have, that deeply shadowed Face in the dome distinguishable through the calcimine that has tried to hide it, is surely symbolic. The Light of the world may be dawning on Islam, and as one catches far aloft the blessed lineaments of the calm face, there comes to him as if for an inscription that the Mohammedan world might well illuminate around it: "Shine through the gloom, and point me to the skies." That seems the real cry when listening to the plaintive chant of the muezzin high up on St. Sophia's minaret, that the real prayer while watching the worshippers with their wail-like rhythm within the mosque.

The same ecclesiastical bent gave deep interest to St. Irene, said to be the place in which the Second General Council of the Church met in 381, A. D., and attention is called to the "irony of fate" by

which a Church named "Peace" (Irene) and one where peace was brought in that True Ecumenical Council to wide disputes of the Church upon vital truth, is now a museum of war arms and trophies. But this building could only be noted from a distance as could the Treasury which is also a museum of antiquities, and other parts of the old Seraglio that were not accessible during our stay in Constantinople. And mention can only be made here of the vast cisterns, dating from Constantine's period, for water supply, down to which you go as to caverns under blocks of houses, one such cistern extending almost to St. Sophia iteself; of the great green marble columns in St. Sophia brought from the Temple of Diana of the Ephesians; of the Serpent Column brought from the Oracle of Delphi, the triple head having been cut off by Mohammed II. with a single blow of his battle-axe. The Imperial Museum, an imposing modern building, is a very delight for the archaeologist, but the despair of the tourist who can tarry with it but a day. However, the Sarchophagus said to be that of



GATE THROUGH WHICH TURKS CAPTURED CONSTANTINOPLE.

Alexander the Great, a Chaldean inscription in black granite assigned to 3800 B. C., "the world is very evil and even children write books"! baked bricks preserving writing from 2300 B. C., which covers builders contracts, marriage contracts, deeds, school rules, children's writing exercises and other ordinary details of life—these sample some of the thousands of objects of antiquity.

One of our paths—not so much "beaten" as others—took us to the Cathedral of the Greek Church, under the direct oversight of the Ecumenical Patriarch Joachim, whom we saw, but whose courteous invitation to meet him at his residence, lack of time compelled me to decline. In the cathedral—St. George's—are shown various objects, eikons, table, throne and pulpit said to have come from St. Sophia, and the pulpit claimed as one that had been occupied by St. Chrysostem. There were also some relics of Saints. If the "beaten paths" are made secondary it is not because they were not fully enjoyed, but because they are "beaten," such as the delightful sail on the Bosphorus, passing Robert College, to the Black Sea, the view from the Galata tower, the Palace of Belisarius and the gate where the Turks found entrance to the city when they captured it, and the witnessing of the procession of the Sultan, Mehmet V., in his weekly visit to the Mosque with the escort of a large body of troops.

Constantinople has both a "Golden Gate" and a "Golden Horn." The gate is in the old Theodosian Wall, but it is closed and walled up supposedly from a tradition that some day a new conqueror will emulate the old conquerors who used to mark triumphal entries through it. The Golden Horn is the busy waterway dividing Stambul from Galata and Pera, the Galata bridge serving as their connecting link. This suggests some contrast with another city which has a "Golden Gate." Our Gate of triumph, never closed, is opening up with new vision of the progressive Pacific. And as to a Golden Horn—catch the golden notes, ringing around the world, of the bugle-call to the Exposition of 1915!

WILLIAM F. NICHOLS.

Gypsy Smith's San Francisco Campaign

Gypsy Smith held the first meeting of his San Francisco mission in the Pavilion rink at Sutter and Pierce streets, December 30, 1911. The last service of the campaign took place in the same pavilion on the evening of January 23d. During his stay in this city noon meetings were held, during the greater part of the campaign season, in the First Congregational Church at Post and Mason streets. Two special meetings drew great audiences to the Grace M. E. Church at Twenty-first and Capp streets. One afternoon was given to the cities on the east shore of the bay, Oakland, Berkeley and Alameda. The First Congregational Church was not large enough to accommodate those who assembled, and it was necessary to use the First Methodist Episcopal Church for an overflow meeting of large size.

In San Francisco crowds that exceeded the capacity of the Pavilion rink on several occasions were drawn together. On the evening of Sunday, January 21st, an overflow meeting was required and the excess of attendance completely filled the Plymouth Congregational Church, Post street.

A conservative estimate would be that his auditors numbered in this period, which was exclusive of Saturdays, when no meetings took place, approximately 90,000. On a basis of a little less than 4,000 per diem, which is surely a safe basis considering that there were three meetings on a number of days and that on several occasions there were certainly more than 6,000 persons in the Pavilion rink.

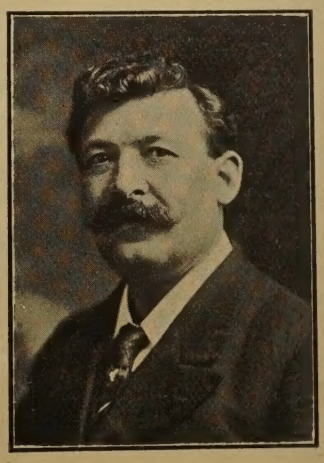
The results of Gypsy Smith's campaign in San Francisco, as they are considered by those who were in the inquiry room, and by the pastors of the evangelical denominations of the city who had contact with thousands of worshippers, must be very large. At this writing no complete statistics have been prepared to show how many new converts gave their names and addresses and denominational preferences or how many pledges of renewed faith were made, as guide for the Follow Up Committee. While the compilation of figures will be prepared, this could not be taken to represent the total amount of benefit accomplished. Indeed the immediate result, and the future must be considered together to reach a just idea. What large fruits the future will bear as a sequence of the campaign no one can predict.

The San Francisco Church Federation was instrumental in bringing Gypsy Smith to San Francisco. Several years of work preceded his actual coming. The effects noticeable as the campaign grew near its end was such that the Church Federation, the day before the actual close of the mission, formally adopted a resolution, at a meeting held in the Young Men's Christian Association building in San Francisco, which met with the unanimous approval of a large assemblage of clergymen and laymen. The text of the resolution, which was submitted by Rev. L. J. Sawyer, secretary of the general committee, is as follows:

"Resolved: That the San Francisco Church Federation acknowledges, with profound gratitude to God, the leading of the Holy Spirit through His servant, Gypsy Smith. The churches of the Federation have been mightily inspired to new spiritual life; unbelievers have been turned to Christ and the city has received testimony of God's saving power.

"We record our unanimous appreciation of Gypsy Smith, his personality, his message and his method. We commend him heartily to the Christian commonwealth. In view of the premises, we present to the evangelistic committee of the National Free Church Council of England, a most urgent request that Gypsy Smith be granted to San Francisco for the summer months of 1915, for the purpose of conducting an evangelistic campaign during the Panama-Pacific Exposition."

This resolution and the action implied by it, furnish eloquent evidence relative



to the general estimation of the value attached by those most competent to judge, concerning the Gypsy Smith campaign in San Francisco in 1911-12. In the words of a clergyman, the campaign was safe, sane and efficient. Gypsy has signified his willingness to return to San Francisco in 1915 if the committee in London shall approve the request formally made by the San Francisco Church Federation. The Gypsy Smith Campaign Committee included the following clergymen and laymen:

General Committee Officers.—H. H. Bell, D. D., chairman; Rev. L. J. Sawyer, secretary; J. H. McCallum, treasurer.

Committees and Chairmen.—Finance, Henry J. McCoy; Press Publicity, J. E. White, Esq.; Advertising, J. S. Wallace; Enlistment, Charles F. Aked, D. O.; Extension Work, Dean J. Wilmer Gresham; House Visitation, E. R. Dille, D. D.; Preparatory Meetings, Rev. F. W. Emerson; Auxiliary Meetings, Rev. William Rader; Hotel Transportation, J. G. Crown; Pavilion Buildings, George W. Dickie; Personal Workers, W. C. Evans, D. D.; Chief Usher, Charles H. J. Truman; Music, Robert Husband, chairman; Follow-Up Work, George E. Burlingame, D. D.

Additional Members.—John W. Hatch, R. L. Rigdon, M. D., H. E. Bostwick, Donald McKenzie, Rev. Leslie B. Briggs, Rev. W. Nat Friend, Rev. R. W. Rogers, John Stevens, D. D., A. C. Bane, D. D.

Christmas at the Chinese Missions

(By Deaconess Drant.)

The holidays began with the Baptismal service at St. John's, Oakland, when two of our young men were baptized by our chaplain, the Rev. E. F. Gee. The dear children sang all the hymns and took part in the service without any books, and that made us all very happy. For our children are mostly heathen who have never had the Sweet Story of the Cross elsewhere than with us. As there are about fifty of them, their voices filled St. John's with praise in Chinese of Him Who was born for them as well as for us. The two young men are fine specimens of Chinese young manhood; they were well prepared by Mr. Williams, assisted by Mr. Ng. They passed their examination very satisfactorily. They are now being prepared for confirmation. On Christmas Eve at True Sunshine Mission, San Francisco, we distributed the presents to the congregation; not many children belong to the San Francisco branch, but all are children of a larger growth when Christmas comes. We had candy for each one, and some simple presents for the adults. For the children we had toys and books sent us by St. James' and St. Matthew's Juniors. The San Mateo gifts of red stockings filled with all kinds of Christmas joys for little hearts were especially delightful, as mysteries usually are to children at Christmas time. On Christmas morning the Bishop of California came to give us and the four Chinese communicants our Christmas Eucharist here. The offertory of two dollars and twenty cents ($2.20) is to be sent by Mr. Van Bokkelen to the General Missions as the first Christmas Eucharist offering of True Sunshine. On Christmas afternoon the Oakland branch had a service of carols and story at their mission room. On Christmas night at 6 o'clock the Bishop of California confirmed one of the San Francisco young men here. After the service the prizes for attendance, lessons and bringing new pupils were distributed. These were Ingersoll watches given by a lady friend in New York. The smallest girl received the one for punctuality and attendance, and her mother received the one for new pupils. There was a tie between a boy and a lady on the lessons, so we gave each a watch. The boy's has a spring that is a joy to his heart, for it winds and winds almost indefinitely.

On St. John's night the Oakland branch had its Christmas tree at St. John's Church, and the little children delighted everyone present by their ability to recite two chapters about the Nativity and sing five of the Christmas hymns in their native tongue without any book or prompting. These children range from four to fifteen, and I think they would be a good example to our white children in memorizing portions of scripture and the hymns.

At the Christmas tree the red stockings were piled on the end of the piano with the little bells hanging out so they resembled a pagoda, and as Santa Claus demolished the pretty structure to give each stocking to a wee one whose name was on it, I saw the longing eyes watching the pagoda to see if there would be enough to go round. And what a joy it was that *all* the very little ones had a stocking. The larger ones received many gifts of toys, books, handkerchiefs and useful articles which had been sent by friends in Christ Church, Alameda, St. Elizabeth's, Honolulu, and bought with money contributed by many individuals. Mrs. Palache of St. Clements sent potted chrysanthemums to make the memory of Christmas last all year in the tenement house homes. Some friends in Honolulu sent us a beautiful banner with our name in Chinese and English. Mrs. Bacon-Soule sent flowering plants which were given to the teachers in Oakland. And a scholarship was sent to Mr. Williams by some of his friends in Texas who want to help to educate a little girl. Some potted plants for True Sunshine S. F.'s garden and windows came from St. James' Parish and a mirrorscope was sent by Miss Jones.

The Rev. E. F. Gee gave a talk on the Nativity with stereopticon pictures at the Oakland Christmas tree and as almost all our children belong to heathen families we hope that the talk will bear fruit.

On New Year's night we had a party for some of my white girl friends who work in cafeterias and stores where their pay is very small. We were assisted by some of our own earnest Churchwomen and every girl said she had had a fine time. As we hear that many of the girls of our city, who are boarding or rooming and have no recreation, spent the whole of New Year's Eve in the streets, we see the urgent need of work among these girls to provide some helpful uplifting amusement to rival the horse-play of the street carnival. When Bishop Nichols was told about this party, he said, "This surely is 'Polygot Hall,' for you have whites, Chinese and Japanese enjoying its shelter and happiness." The Japanese Divinity student has recently begun a mission Sunday School here on Sunday afternoons for the Japanese children of Chinatown. It is something to be thankful for that we *are* Polygot Hall, and we ask your prayers that we may be a greater blessing in the year to come than we are and have been in the last years.

MEETING OF THE GENERAL BOARD OF RELIGIOUS EDUCATION.

The assembling of the General Board of Religious Education in Chicago on the 23d and 24th of January, marked an important step forward in the Church's educational campaign. A report of great permanent values in its review of the whole situation and in its suggestions for improvements, was made to the Convention of 1907; and a further report, also a real contribution to the subject, was made to that of 1910. In this latter report the most important feature was a proposed Canon which, if enacted would put the work of religious education in a position closely analagous to that occupied by the work of Missions. The Canon was enacted as number 55, with certain minor modifications. Twenty-one members, seven Bishops, seven presbyters and seven laymen were chosen by the Convention, and in the year and one-half since all the Departments but the Seventh and Eighth have also chosen Departmental Secretaries, who have a right to a seat and a voice at all meetings of the Board, but no vote. The Presiding Bishop is ex officio a member of the Board and its president. At the present time, therefore, there are thirty-five members, besides the six Departmental Secretaries, one of whom is a regular member as well.

When Bishop Tuttle called the meeting to order at 10 o'clock on Tuesday, January 23d, in the rooms of the Church Club of Chicago, it was found that there were present twenty-seven of the possible forty-one, and that every Department was represented, the Seventh having sent appointees who were given the same rights as the Departmental Secretaries. The Rev. Dr. Herman L. Duhring, who had been Secretary of the Joint Commission, read the Canon under which the Board was created, and it at once proceeded to organize by the election of Bishop Chas. P. Anderson, D.D., of Chicago, as Vice-President; Dean Chas. S. Lewis, of Indianapolis, as Recording Secretary, and Mr. Wm. R. Butler, of Mauch Chunk, Pennsylvania, as Treasurer. A set of carefully considered By-Laws were then passed providing for eight Standing Committees, whose chairmen only must necessarily be members of the Board; and for an Executive Committee to be composed of the officers, the chairmen of the eight committees just mentioned, and one member of the Board from each of the eight Departments not already represented. In accordance with the requirement of the Canon, a General Secretary, who should be ex officio Chairman of the Executive Committee, was provided for in the By-Laws; but it was decided to defer his election until the next meeting of the Board to be held in April, 1912, and a committee was appointed to nominate to that meeting. The Finance Committee was instructed to raise a budget of $15,000 to pay the salary and expenses of the General Secretary, and to meet other contemplated expenditures.

Immediately after the adjournment of the Board on Wednesday, the Executive Committee held its initial meeting. In accordance with the instructions of the Board, the Very Rev. Dean Lewis was elected chairman pro tem, to serve until the election of a General Secretary, and the Rev. Wm. E. Gardner, of Boston, was elected Secretary. The members of the eight Standing Committees already mentioned were elected, the chairmen having been chosen already by the Board. As the Board meets but twice in the year, and the Executive Committee but four times, the major part of the work will be done by these Standing Committees, of each of which the General Secretary when elected will be ex officio a member. Their main business is to study and plan, but they are also entrusted with a measure of executive responsibility.

From the West the Rev. E. L. Parsons was appointed a member of the Committee on Organization, Administration and Equipment and the Rev. Mardon D. Wilson on the Publicity Committee.

Gifts or Bequests for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent:

THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

THE SECRETARY

281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Spirit of Missions, $1.00 a year.

From the Editor's Desk

The United States Army has sixty-five chaplains of whom fourteen are of our Communion. The Roman Catholics only, have more, with sixteen, and of the others seven are Presbyterians, seven Methodists, six Baptists, three Congregationalists, three Methodists South, two Unitarians, two African Methodists, two Lutherans, one Christian, one United Brethren and one colored Baptist.

In the last issue of THE PACIFIC CHURCHMAN considerable space was given to an article on the Jubilee of Trinity Church, San Jose. One of the subscribers calls attention to the fact that the name of the Rev. E. S. Peake was not mentioned in the account. Mr. Peake served the parish from 1866 to 1870, afterwards becoming rector of St. Luke's Church, San Francisco, where he remained for eight years.

The rector of St. James' Church, Hackettstown, N. J., sent a circular letter to every member of the congregation asking that the recipient indicate a desire that he remain in charge of the parish by attending the services, or a contrary desire by staying away. In these modern days, how many of our clergy could afford to take the chance if, say, nine-tenths of the communicant list was to be fixed as the necessary proportion to determine his remaining?

"Even a minister of the gospel has to eat and wear clothes. I can't work without money," was the declaration of Rev. Clarence H. Wheeler, pastor of the Baptist Church at Brockton, Mass., when he read his resignation from the pulpit recently. The combination of increased cost of living and decreased salary was too much for him, he said.

And yet "the laborer is worthy of his hire." Something ought to be done to increase the pay of clergymen the country over.

More of our labor leaders have been indicted in Los Angeles. Once again there is something of a sentiment being worked up on both sides. The part of wisdom would be to go along very quietly until the cases are brought to trial, let the evidence be submitted to a jury, and let it decide the guilt or innocence of the defendants. That is the safest and sanest way, and when it is adhered to some of our journals, whether they be big metropolitan dailies or advocates of one cause or another, will not have to do any apologizing.

A canvass of the Rocky Mountain and Pacific Coast sections of the country by certain missionary secretaries and workers has revealed the fact that there are 10,000 towns of from 300 to 1,000 population, each of which is without churches or religious instruction of any kind. In some instances in cities where there were houses of worship it was found that the churches were overlapping each other, with a consequent hindrance to effective work, but the general concensus of opinion of the investigators seemed to be that the field for missionary endeavor was large and the workers only too few.

There should be moderation in all things, and especially should this apply to the social activities of a parish church. They certainly should be a secondary consideration. We therefore hope that the press dispatch quoted below, and coming from Minneapolis, Minnesota, has been exaggerated:

"Dancing and the principles of dramatic art will be taught church members in the Guild hall of St. Andrew's Episcopal Church under the supervision of the rector, Rev. George Thomas Lawton. The pastor has announced his intention to superintend the conducting of social affairs in the church parlors at least five nights a week."

Pew rents are the chief sources of income of some of the most prosperous churches in the land, and yet we find that seldom is a new house of worship placed in a recently built-up neighborhood, but that the seats are all free, the members of the congregation priding themselves on the fact. For one of the old churches, however, that has been depending upon the rents of sittings for much of its support to suddenly abolish this income and declare for a free pew system is a rare occurrence, and yet we learn from our Presbyterian friends that that is just what Central Church, Brooklyn, which is reputed to have the largest membership of any church of that denomination in the land, proposes doing. The total income of the church has been about $50,000 a year.

It is astonishing what may be done by public sentiment when it is once properly aroused, and yet it is frequently very difficult to make an appeal in a way to set the people thinking along the right lines. A recent crusade against public drinking cups has resulted in their abolition in twenty-four States in the Union. Physicians had preached in vain against the dangers of disease communicated by the promiscuous use of drinking cups of the common tin variety. Suddenly some one seems to touch the right spring, and an agitation begins all over the country.

We are now witnessing the beginning of another campaign against a public nuisance, the tipping system. The Commercial Travelers, upon whose shoulders fall the chief burden of supporting the poorly paid employees of corporations and individuals by presenting them with gratuities, have begun the fight to put an end to the practice, which is most degrading to the manhood of thousands of workers all over the land.

Bishop Kinsolving of Texas in his regular monthly letter speaks as follows regarding the consecration of a coadjutor bishop and a suffragan bishop for Pennsylvania:

"On the 28th of October I was present at the consecration of the Rev. Dr. Rhinelander and the Rev. Dr. Garland, one with jurisdiction as coadjutor bishop in the Diocese of Pennsylvania, and the other to be a suffragan bishop in the same diocese. It was an interesting service, and quite unique, because, for the first time in the history of the American Church, there were consecrated two men at the same time and place to be bishops in the same diocese; and peculiarly unique, because one man was a coadjutor, who is a kind of half bishop, and the other was a new Episcopal species, a sort of a half of a half bishop; and I wondered whether we had really created a whole bishop, full-fledged and complete, as far as regarded jurisdiction at least."

San Francisco has the largest Chinese population in the United States, and in a general way is just as cosmopolitan in its make-up as almost any city in the world, and still there has not been recorded an incident that is anywhere near the counterpart of that taken from an Eastern Church paper printed below. We have the roast pig and the sacrifice, but not where prying eyes can see. This is what our contemporary says:

"One does not have to go out of one's own country, if he lives in the cosmopolitan United States, to witness rites such as his mind has associated only with the darkest paganism of interior Africa or Asia. We have so much of the East in our midst that occasionally its most primitive innermost life bubbles up to the top. An instance of this was seen at Chicago the other day at the funeral of a Chinaman who had been killed. For over an hour traffic was almost completely blocked at South Clark and West Harrison streets while four hundred Chinese sacrificed a roast pig and held funeral services for Lee Yip Wing, the murdered Chinese merchant, in front of his place of business, No. 555 South Clark street. The entire program of queer ceremonies was carried out in the street, and such large crowds collected that special details of policemen were required to maintain order. The body was exhibited for over an hour, and a roast pig, sacrificed in honor of the dead, was placed on a table at the foot of the coffin. One after another, the six pall-bearers bowed in homage to the pig until their foreheads touched the pavement, and then each poured a cup of sacred oil on the ground beneath the table. Several other kinds of food were placed on the table as sacrifices. At the termination of the ceremonies, 108 carriages took up the line of march to Rosehill cemetery, the occupants scattering small pieces of paper bearing Chinese inscriptions along the entire way. Contrary to the usual custom, no music was used. Wing was shot recently in front of his store by Chow Foo Hung after a quarrel over money matters. The murderer was captured three days later in Waukegan, and, together with his brother is being held for the murder.

At the meeting of the Board of Missions held on December 13th, the following resolution was adopted:

"Resolved: That at the meeting of the Executive Committee, at which the appropriations for the ensuing year are to be considered, a delegate from each department, not represented in the membership of the committee to be appointed in such manner as the Department Councils may decide, shall have the right to a voice on all questions connected with said proposed appropriations."

The following action was also taken:

"Resolved: That in accordance with the request of the Council of the Eighth Missionary Department, the amount of the appropriation to each diocese and district receiving aid from the Church be printed in the monthly summarized statement of receipts under the apportionment plan."

The Presiding Bishop has appointed Bishop Mann to the charge of the vacant Missionary District of New Mexico.

THE WOMAN'S AUXILIARY.

The next monthly meeting of the Woman's Auxiliary will be held at Grace Church on Monday, February 5th, at 2 o'clock.

The January meeting was held in the Sunday School room of St. Luke's Church on Monday, the 8th, Mrs. Newlands presiding in the absence of Mrs. Monteagle.

As Missions Study was the special subject for the meeting, Mrs. Holmes was given the floor as soon as the business was concluded. She began by calling attention to the proposed visit to San Francisco of Rev. Mr. Gray, the new educational secretary from the Church Missions House, and hoped all Auxiliary women would go and hear him. She then read a most interesting paper, dividing her subject into three heads, first, Reasons for Having Study Classes; second, How to Raise Up Leaders for Them; third, How to Vitalize Our Classes and Make Them Interesting.

After this, the Rev. F. H. Church told of city missions, seven of which he was trying to look after, giving a brief account of each and some of its needs.

The Church of the Transfiguration, Ocean View, he said, was sadly in need of paint, also of a fence to enclose the property. St. Barnabas Mission, in the Excelsior Homestead, for the building of which the material from St. John's temporary church was used, needed chancel furniture of every kind. The Canon Kip Memorial wanted a Bible for the lecturn, and Mrs. Stoney promised this from the Church Periodical Club. The Japanese Mission and True Sunshine needed helpers, and Mr. Church asked the women of the Auxiliary to go and see Deaconess Drant at the Mission House on Clay street, so she would feel that they were interested and that she was not working alone. He told of her great desire to establish a dispensary in connection with her work there, having already some funds for the purpose. Later a resolution was passed that the Auxiliary try and help Deaconess Drant to get her dispensary and an assistant, and that at the next meeting each parish branch report what it could give regularly for the support of this work.

Mr. Church introduced Rev. George C. Hunting, the new secretary of the Eighth Department, who said only a few words, as he was to speak at the semi-annual meeting on the 26th.

The meeting then adjourned, Mr. Church pronouncing the benediction.

The bishop will conduct a Quiet Day for all Churchwomen and girls, at St. Stephen's Church on Wednesday, February 28th.

KATE W. STONEY.
Recording Secretary.

MISSION STUDY CLASSES.

The Rev. Arthur R. Gray, the secretary of the Educational Department, will be in San Francisco from February 17th to 22d. Mr. Gray will give a great stimulus to the Missions Study Class movement.

Arrangements are being made for Mr. Grey to address a general meeting of the Woman's Auxiliary during his visit to this diocese. Notices of the meeting will be given at the time of the diocesan convention, and the semi-annual meeting of the Woman's Auxiliary.

The special subject for Missions Study Classes authorized by the Educational Department for general study work in all the dioceses, this season of 1912, is "The Conquest of the Continent." The text books required and the supplementary literature advised, for both Junior and Senior Auxiliary classes, will be found fully described in all the recent numbers of the *Spirit of Missions*.

The secretary for Missions Study Classes for California has now on hand a fair supply of text books and suggestions for class leaders, also a few sets of the supplementary books. The general demand for this text book has been unusual and most encouraging. Up to December 4,250 books had been sold. A new edition has been prepared.

Will the parishes ready and willing to hold Mission Study Classes this Lent order the books they require propmptly from the secretary, Mrs. C. Edward Holmes, 2019 Pacific Avenue, San Francisco.

CHRISTMAS AT SAN FRANCISCO'S PUBLIC INSTITUTIONS.

Christmas at the Relief Home and at the City and County Hospital was quite representative of San Francisco's hospitable spirit. The Relief Home, under the able superintendency of Mr. Wallenberg, provided, through numerous friends, seasonable gifts besides beautiful Christmas trees for the hospital wards, and the large amusement hall, also for an entertainment in the library for the Home workers. The Church's Christmas celebration of the Holy Communion was held in the chapel on the morning of Holy Innocents' Day, with an attendance of forty, and twenty-five receiving—for the work there, a goodly number. Another celebration followed in the women's ward.

At the Hospital, a well laden tree delighted the little ones in the nursery, and bright decorations lent a glow of good cheer throughout the large Infirmary building. A popular chef also contributed much to the delight of the patients. An entertainment of unusual interest, the first of its kind, was held at the tubercular department of the Hospital, at Potrero Avenue and Twenty-second Street, on Christmas Eve. Through the initiative of Miss Prowse, head nurse, and the literary tact of Mrs. Helen Dare, who made, in behalf of the enterprise, an appeal to San Francisco, sufficient funds were forthcoming to purchase a fine Victor graphophone as a Christmas gift to the Hospital. Abundant decorative material was furnished to beautify the wards. A large tree graced the men's dining hall, where the entertainment was held. Besides officials, nurses, helpers, and friends, about one hundred patients were present. Dr. White, the warden, through whose efforts the present ample equipment for the tuberculars was secured, in a happy and large-minded address, introduced the health officer, Dr. Broderick, who, prefacing his cheery remarks by setting forth the philanthropic attitude of those medically interested in the prevention of tuberculosis, in behalf of the citizens, presented the beautiful graphophone. Dr. Clark was called for and made most kindly response. One of the patients spoke for his fellows. The whole affair was like a large family gathering. It was the writer's privilege to be afforded an opportunity to make an address and to give the Gospel tincture to the occasion by reciting Phillips Brooks' beautiful Christmas hymn, "O, Little Town of Bethlehem." Our Church people should not lose sight of the opportunities in this most important field of missionary endeavor, and, by constant prayers and frequent gifts, should forward the Church's mission to it.

CHAPLAIN.

De Koven Hall

A SELECT SCHOOL FOR BOYS

Located eight miles south of Tacoma, on Lake Steliacoom. Modern buildings. A healthy country school life for boys; pure water, wholesome food, outdoor exercise and drills. Instruction thorough and personal. Prepares for college and business life. Special college preparatory courses and instruction in languages. Best instruction in French and German.

For full information address D. S. PULFORD Principal, South Tacoma, Wash. R.F.D.

Miss Harker's School

Palo Alto, California

Boarding and day school for girls. Certificate admits to Stanford, University of California, Vassar, Smith and Mills. Intermediate and primary departments. Great attention given to music, arts and crafts. Home economics. Special nurse for younger children. Ninth year begins August 15th. Catalogue upon application

HITCHCOCK MILITARY ACADEMY

Accredited, Government Detail, Separate Rooms, Large Campus, Gymnasium, Rifle Range, Swimming. Annual Military Encampment. Term begins August 17th. For illustrated catalogue address the Principal. SAN RAFAEL, CAL.

ANDERSON ACADEMY

IRVINGTON, CALIFORNIA

Situation ideal, climate unequaled

Grounds large; Equipment, including swimming tank, excellent. Accredited, Military, Select. Three separate halls for boys of different ages.

Rev. William Walker Anderson, Principal.

ST. HELEN'S HALL

Portland, Oregon

RESIDENT AND DAY SCHOOL FOR GIRLS, UNDER THE CARE OF THE SISTERS OF ST. JOHN BAPTIST.

Certificate admits Wellesley, Vassar, and other colleges. Advantages in Music, Art and Elocution, Gymnasium.

Two years collegiate course.

Resident pupils must be over fourteen years of age, and well recommended.

Term Begins September 14th.

For Catalogue Address THE SISTER SUPERIOR

BURLINGAME, CAL.

St. Matthew's School

FOR BOYS

Founded A. D. 1866 by the late Rev. Alfred Lee Brewer, D.D.

For Catalogue and Illustrated Circular, address

REV. W. A. BREWER, A.B.,
Rector and Principal.

Tempora et Mores

AN INDEPENDENT SURVEY.

Protestantism, Divorce, and Noses.

A writer in the *Monitor* (R. C.) of San Francisco has this to say on the first two things mentioned in the "head" of this paragraph:

"Divorce in the Christian era came in with Protestantism. It was the corrupt heart of a monk who had broken his vows, and married a nun who had broken hers, that first legitimized divorce. Pandering to power, courting the favor of princes, Luther allowed the Elector of Hesse to retain two wives, though he took the precaution to suggest that the second should be held in secret.

"Society became inoculated with the evil and it did not take long for the uxorious Henry VIII. to accept the convenient teaching of the German monk.

"Then the doors were thrown wide open. But the morality of the Protestant people, intertwined as it was with many Christian principles, for a long while resisted the approach of divorce.

"The leaven is working through the whole mass only in our day. Gradually as the restraints of the old doctrine and the old discipline are falling off, the evil of divorce is creeping through society. The good old-fashioned folk among the Protestants still refuse to look upon divorce with favor; but the bulk of the people, feeling no authority over them, listening to the siren cheating their souls with the ancient fallacy that majorities make morals, are plunging into the divorce courts. Marriage has become a mockery. Often the ink is not dry on the divorce before a new marriage is entered."

Those who have been taught the cultus of the protestant "reformers" will take exception to some (if not all) of this, though they will have difficulty indeed if they try to disprove it. Those who know and love their Church will understand the feelings of mortification which swept through Dominic when he saw, in the magazine from which this article is clipped, another one immediately below it dealing with the movement for unity in the "*Protestant* Episcopal Church"! We may say what we will, but the ordinary reader will be lead by this juxtaposition to judge that the Anglican Communion is historically and actually lined up on the side of divorce. What does he know about our canon with its "ifs and ands"? Oh, when *will* sentimentalists and other sticklers for the protestant title and its obsolete sense be able to see their own noses?

The Ecclesiastical Orgetorix.

(De Bel. Gal. I, 4.)

Dominic has no quarrel with the protestant title of the Church per se and apart from other considerations, if that name be understood as it has always been understood by well informed persons in the Anglican Communion—e. g., by the Carolinian "divines." But to argue that, because these men sometimes called the Church "protestant" in *their* day, we are therefore justified in appealing to them in support of the protestant title in *modern* times is fallacious and dangerous in the extreme. Why cannot men be practical, and simple enough in their learning, to realize the meaning of the simple fact that in the twentieth century minds of the common people—and woe to the Church when she separates herself from *them!*—the word "protestant" means what it did *not* mean in the 16th and 17th centuries? Why cannot "scholarly" men grasp the significance of the fact that the opinions of the men whom Archbishop Laud opposed till they killed him were the exact *antithesis* of what *he* understood protestantism to be, but exactly *identical with* the popular idea of protestantism in *our* day? Of course there are a *few* people who by the word "protestant" still understand exactly what the genuine English reformers or the Carolinian "divines" understood; if this were true of *everybody* there could be no particular complaint as to the word "protestant" in our name except that it would be purely superfluous—as indeed it actually is now if people only knew and believed it; "aye, there's the rub"—"*if*"—which they do *not*. And so long as this is so it is childish, fallacious, and fatal for a grown man wearing the robe of scholarship and calling himself a lover of the truth to rest his argument for the protestant title (already to a considerable extent unconsciously abandoned) on the basis of the Carolinians or any other true Anglican from Archbishop Theodore down. Calling Laud to witness for the protestantism of the Church as it is popularly understood in America (without even trying in any very evident way to redeem the word) is like asking Gregory the Great to rise from the dead to sanction the modern demand of the Pope that he be called "Universal Bishop"! To make the meaning of this perfectly clear, Dominic would remind the reader that, in his Seventh Epistle, Pope Gregory says, "This is profane, superstitious, haughty, and invented by the first apostate"; and writing to the Emperor he adds the word "blasphemous." That is about as much sanction as a Caroline "divine" (*awful* word!) would give to the protestant title —as *popularly* understood.

Of Baptism.

In view of the "tempest in a teapot" (as it appears to us) which has lately been agitating the "First Christian Church" of Berkeley, it may not be amiss to print the following lines from an issue of *The Pacific* (Cong.):

"A few years ago the Rev. Dr. E. B. Fairfield was a Baptist. Having been requested by a Baptist publishing house to prepare a book in defense of Baptist views, he accepted the work with the feeling that in the compass of such a book as the publishing house desired an argument could be made that nobody could fairly answer. He says:

"'In order to do it I determined to go over the whole ground from the beginning, so that when the work was finished the honest and intelligent reader of my book would be constrained to admit that it was unassailable.

"'I fully believed that immersion was the only water baptism, and that it could be made so to appear to every candid inquirer.

"'My disappointment you can imagine when I tell you that, as I prosecuted my study of the subject, I found tower after tower of my Baptist fort tumbling down. Most laboriously did I strive to repair them. Month after month for more than two years did I labor to maintain my old ground, but to no avail. There were too many hard and solid facts against me. Having studied the subject through and through on both sides, I was convinced of my error. The word "baptizo" did not mean "immerse," in the New Testament. I saw it clearly.'

"Therefore Dr. Fairfield could not write the desired book. Later he became a Congregationalist.

"Readers of *The Pacific* know how fine a Greek and Bible student Professor R. R. Lloyd, formerly of Pacific Theological Seminary, is. Several years ago he wrote a little book on 'Baptism as Taught in the Scriptures.' Before studying the subject he vowed that he would follow the facts of the Bible whither-soever they should lead.

"On the concluding page of his book Prof. Lloyd says: 'We are forced by facts to affirm that the data on baptism in Scripture teach us that affusion, or more probably sprinkling, was the Johannine and apostolic method of baptizing. The use of the verb in the Septuagint, in the New Testament; the bathing customs of the Egyptians, Greeks, Romans and Jews—ancient and modern; the use of the prepositions connected with the verb, coupled with a detailed examination of the chief passages which speak of baptism, have united to lead to this conclusion.'"

And, speaking of the "*First* Christian Church," banqueteers who know the answer to the question, "Who was George Washington"? will be tempted to ask in what respect the "First Church" is "First" —'in peace,' 'in war,' or 'in the hearts of its (his) countrymen"!

The Crusader.

As the antique style of this little tale doth require that it be placed in the past, so doth the dignity of these pages require that we suppose the gentleman concerned to have been a crusader or other worthy ecclesiastical. At any rate, we must relieve the strain of reading this page by giving the romance:

"What hath made Sir Rupert so bald, thinkest thou?"

"Pulling his shirt-of-mail on and off over his head, I wot."—*Puck.*

Another dent in the halo that surrounds "the good old days"!

A Yearning and a Warning.

We are accustomed to seeing *other* people's difficulties; and while this clipping from a denominational paper admits some of them, it also shows us ourselves "as others see us."

"How shall public prayer be conducted? This is a vexing question. Various methods have been tried, but with halting and dubious success. The Roman Catholic with his Pater-nosters and rosary is doing something which we cannot do. It all seems too mechanical and arithmetical. The Anglican, rushing at break-neck speed through the prayers of the Prayer Book, fills us with disquietude and protest. The formality of it chills us. Surely, we say, some better method can be found. So our fathers said, and they adopted for their churches the practice of extempore prayer. Who will say, however, that the results are satisfying? We have much of the formality and monotony and dreariness of the old methods, combined with sundry other products which are equally discouraging.

When the minister in the average non-liturgical church says, "Let us pray," what does the congregation do? It does not do any one thing, but different sections of it proceed to do a variety of things. Some pay no attention whatever to the call to prayer. They sit bolt upright in their places and with roving eye take in their surroundings, waiting im-

patiently until this meaningless performance is at an end."

Too true! But how much better are we?

Mumbling and Gabbling.

The following adaptation of an English layman's letter may not be without application in America:

"There are some who speak of the 'Catholic manner of saying Mass.' But there is no evidence to show any authority for saying the words of the Mass inaudibly. Valesius, the learned French editor of *Eusebius* (1692) says that there is no doubt that originally the whole ceremony of the Eucharist was said in an audible voice. Innocent III. (1216) 'Mysterium Missae'—also declares that the ancient custom was to say the words of the Consecration aloud. Or, if we turn to Myre's 'Instruction for Parish Priests' (1403) we find these words in regard to the priest's duty as to saying Mass:

" 'Devoutly with God arise,
Cut thou not the words' tail
But say them out without fail,
Say them so with mouth and thought.'

"Some men are fond of the assertion that Mass is an 'act.' If it is an act only, why should there be a Liturgy? The Mass is not a dumb act. It is intended as the existence of the Liturgy shows, to be accompanied with intelligible words.

"Even Roman Catholics deplore the existence of similar practices. Here are the words of a Jesuit, lately published in America: 'Private devotions, which can be performed anywhere, have most successfully supplanted liturgy.' The writer goes on to show that many other practices on a par with Mass mumbling show 'the loss, actual or impending, of the Catholic spirit.'

"The Church of England has deliberately chosen to make her worship a congregational one, and any priest of hers who acts contrary to that ideal is creating anarchy. It is this sort of senseless defiance of lawful authority which retards the progress of the Catholic movement. There is much more that I could say. I have had some experience of those who prefer to celebrate Mass in dumb-show. I know of a Parish Church which has been emptied simply by these methods. And I confess to a feeling of disgust at the irreverent manner which appears to be cultivated by certain priests of this school of thought, irreverence which seems to me far worse than anything I have seen in any Low Church. The Englishman will never accept Catholic worship on those lines. This fact is borne out by the failure of all the Churches worked on the principle of regarding anything that is in the Prayer Book as Protestant,' and everything that is Roman as 'Catholic.' "

For Charity's Sake.

Who Damon Runyon may be we know not; but these lines of his, found among some newspaper jingles, are worthy of Kipling himself. They will do you good when, as a result of knowledge of humanity, you feel the pain of life:

"Times when he comes staggering home, breathing a wicked curse,
Out of the drums of the midnight slums, empty of soul and purse;
She waits for him with a patient smile, and her eyes so plainly show
That she sees in him not the wreck we see, but a boy she used to know.

"Times when he's broken in pride and health and the world says, 'Failure, here,'
And he sidles through life with the fear of strife that beaten men always fear;
She doesn't see what the world must be, that he's dropped to a depth so low—
And her eyes light up with the light of love for the boy she used to know.

"Times, maybe, when the prison doors have closed on his worthless back,
And they've cried his name and his brand of shame to the world in a wild attack;
She waits for him with that patient smile through the years that tread so slow—
And she sees in him in his bitterest hour the boy she used to know.

"She looks on him with the eyes that saw his charm in the time of youth;
In the golden days when they planned their ways, and his words were the words of truth;
She waits for him and she prays for him as she prayed in the long ago,
For she sees in him not the man we see, but the boy she used to know."

DOMINIC.

THE TRAINING SCHOOL FOR DEACONESSES—ST. ANNE'S HOUSE, BERKELEY, CALIFORNIA.

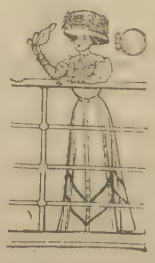
The work of the Deaconess School in the Diocese of California was presented at the Council of the Eighth Missionary Department held in Sacramento in October, by the Rev. Edward L. Parsons, warden of the school. It was of special interest to the council that of the two students entering last September, one came from Tacoma and the other from San Diego. It is suggestive of the fact that the school is beginning to serve the needs of the coast. In recognition of this wider usefulness, the council, following the example of the bishops who have already been enrolled as visitors, passed the following resolution offered by the Bishop of San Joaquin, giving its endorsement to the work of the school.

"Resolved: Whereas, the Training School for Deaconesses in the Diocese of California has now entered upon its fourth year of work and is fully organized under the presidency of the Bishop of California with eleven bishops of this department connected as visitors; be it

"Resolved: That this council hereby endorses the work of the school and commends it to the generous interest of Church people throughout the department."

The school is opening for the second term this year with still another new student who comes from Los Angeles directly, but who until very recently has been engaged actively in Church work in New York.

The school opened for this second term on January 9th, and will close on May 31st.



HOLY LAND TOURS

LARGEST STEAMERS
BEST SERVICE

Write or Call on Us for full information regarding associated or independent travel.

THOS. COOK & SON
689 Market Street, San Francisco
615 S. Spring Street, Los Angeles

CHURCH EMBROIDERY

ST. MARY'S GUILD

Trinity Church, corner Gough and Bush Streets, San Francisco

Meetings Fridays from 2:00 to 5:00 p. m. Orders taken for Altar Cloths and Altar Linen, Book Marks, Stoles, Surplices, Hangings, etc. Address

MRS. H. GULLIXSON
Duboce Apartments, San Francisco
Telephone Market 5431

WE SELL

SATISFACTION

B. M. Atchinson & Co.

Butter, Eggs and Table Relishes.

2550 SACRAMENTO ST.

Telephone West 2988.

Armitage Orphanage

SAN MATEO

ORPHANED, HALF ORPHANED AND DESTITUTE BOYS

Annual Subscription.....$..3.00
Life Membership..... 100.00

President—Mrs. M. S. Wilson
Vice-President and Secretary—Mrs. Joseph Crockett
Treasurer—Mrs. Francis Carolan

WILLIAM H. HUTTON, MANAGER

THE NEVADA GYPSUM COMPANY

Manufacturers of

EMPIRE PLASTER

Manufactured from Pure White Crystalline Rock Gypsum

N. L. BELL, President F. C. CURRY, Vice President J. W. ADAMS, Treasurer
M. GREENBLATT, Secretary

833 PACIFIC BUILDING, SAN FRANCISCO

The Eighth Missionary Department

APPORTIONMENT.

The following figures show the apportionment by the Board of Missions and the amounts paid by the Eighth Department to January 1, 1912:

	Apportionment.	Paid.
California	$10,460.00	$209.61
Los Angeles	10,980.00	871.34
Olympia	4,350.00	64.40
Oregon	3,460.00	165.33
Sacramento	2,640.00	59.89
Arizona	840.00	87.85
Eastern Oregon	630.00	120.36
Idaho	1,270.00	22.84
Nevada	1,820.00	35.85
San Joaquin	1,030.00	17.84
Spokane	1,740.00	87.95
Utah	910.00	96.39

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

St. Paul's Church, Riverside, was consecrated by Bishop Johnson on January 14th.

The Rev. Milton S. Runkle has resigned the rectorship of St. John's Church, San Bernardino.

Bishop Johnson has appointed the Rev. Lawrence M. Idleman as vicar of Holy Trinity Mission, Alhambra.

John Bakewell Phillips, senior warden of All Saints' Church, Pasadena, died in that city on December 24th.

The engagement of the Rev. David Todd Gillmor, curate of St. Paul's Pro-Cathedral, Los Angeles, is announced.

The Rev. R. O. Macintosh, formerly of Glendale, has gone to take up mission work in Imperial Valley.

St. Athanasius' Church, Los Angeles, Rev. Charles T. Murphy, rector, has just installed a beautiful Murray M. Harris $2,500 organ.

Dr. Hubert Carlton, general secretary of the Brotherhood of St. Andrew, addressed two enthusiastic meetings in Los Angeles on January 14th. He spoke at St. John's Church and the Pro-Cathedral.

The Rev. Augustine J. Smith, rector of St. Mark's, Upland, has resigned and left his charge. St. Mark's has a very pretty $5,000 church, recently erected in one of the most beautiful sections of Southern California.

Sad indeed was the death of Mrs. Kate Campbell, sister of the late Bishop Kendrick, who was stricken before reaching her home after the latter's funeral, and passed away immediately. Death was due to heart failure.

The Rev. Robert B. Gooden, rector of St. Luke's Church, Long Beach, has been selected as head master of the Harvard School, Los Angeles. He left for the East on January 2d to study the methods in vogue in the large Church schools there.

The Rev. John Day Easter, rector emeritus of Trinity Church, Redlands, died in that city on January 6th. He was one of the most prominent clergymen in the southern part of the State and a father of the Rev. Henry Easter of El Paso. Bishop Johnson conducted the funeral services.

The new Dean of the Convocation of Los Angeles is Rev. W. H. Wotton, rector of the Church of the Messiah, Santa Ana.

Rev. M. M. Benton is temporarily in charge of St. James' Church, South Pasadena, since the departure of the former rector, Rev. F. T. Henstridge, to Oswego, N. Y.

New chapters of the Brotherhood of St. Andrew have recently been formed at St. Matthias', Los Angeles (Senior); St. John's, San Bernardino (Junior); St. Augustine's, Santa Monica (Junior), and a probationary Senior chapter of six young men at St. Paul's, Pomona. Efforts are being made also at Trinity, Redlands; St. Luke's, Monrovia; Epiphany, Los Angeles, and St. Athanasius', Los Angeles,, to organize new chapters or reorganize old chapters. Indeed by this time they are all organized.

A chapter of the Brotherhood of St. Andrew, of four men only, in St. Matthias', Whittier, has caught a vision of service and has entered the field of practical social service. It has interested men in the community in the undertaking, and now has an acre of land with house on it, where it can deal with the tramp problem and that of the man out of work. The members provide work, lodging and meals for the men who apply to them, and try to find for them positions. The work has met a need, has enlisted the symapthy and the money of business men not members of the church, and has recommended the church to the whole community. The men "came and saw and conquered." They came into the city of Los Angeles and saw the work of the Hadley Memorial Home for Men, saw what was done and went back and did likewise. The rector says it has meant the life of his work and he is tremendously encouraged. He would like to have others share the blessing of such an undertaking. Write to him—Rev. C. S. Mook, Whittier, Cal.

PERSONAL.

The Rev. A. G. L. Trew, D. D., rector emeritus of All Saints' Parish, Los Angeles, and president of the standing committee of the Diocese of Los Angeles, has changed his residence; and all communications intended for him, either personally, or as president of the standing committee, should be directed as follows: R. D. No. 11, Box 249, Waverly Avenue, Los Angeles, Cal.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

Bishop Moreland visited the Church of the Ascension, Vallejo, on January 14th, and confirmed a class of goodly size.

The annual meeting and dinner of the congregation of the Pro-Cathedral was held on the evening of January 10th. Bishop Moreland addressed the assemblage on the lack of interest displayed by the people generally in Church affairs, and Dean Atwill spoke in a similar strain.

Rev. Ernest Bradley has been installed as rector of the Church of the Incarnation, Santa Rosa, and has already begun to feel at home. A distressing incident of the month was the theft of some of the altar linen and other articles from the church.

The Rev. Harry Perks of Oak Park, which is a part of Sacramento, has resigned his post as chaplain of Folsom penitentiary, and in future will devote almost his whole time to Christ Church and to the organization of Sunday Schools under the direction of the Board of Missions.

DISTRICT OF ARIZONA.

Rt. Rev. J. W. Atwood, Phoenix, Bishop.

Recently the interior of St. Andrew's Church, Nogales, whose rector is the Rev. James H. MacPherson, has been stained, and the choir has been vested and enlarged, there being now sixteen voices. A stairway has been built from the basement to the rector's vestry so that the choir can vest in the basement.

At Grace Church, Tucson, the evening service at 7:30 o'clock has been discontinued and in its place vespers are now held at 5 o'clock. Between now and

LEADED ART GLASS WINDOWS AND DOMES IN FIGURE, LANDSCAPE AND CONVENTIONAL DESIGN.

FOR A CHURCH MEMORIAL : :

Nothing more beautiful -- fitting -- instructive than the thoughtfully designed and carefully studied Stained Glass Window from skilled and capable hands. We make such windows -- some with all the time mellowed and glorious colorings of old, and again others, in the quiet and subdued tones of a rare Japanese print. ¶ We study the light -- suggest a subject and then design and color YOUR window with due regard to architectural and decorative features. Such memorials have character, harmonize with their environment and with their constant though silent messages, fulfil their purpose. Suggestions and estimates without cost -- Why not write or telephone now.

Ingerson & Glaser Co., San Francisco

SPECIALISTS IN STAINED GLASS

DESIGNERS :: ARTISTS :: CRAFTSMEN

1739 SACRAMENTO STREET BETWEEN POLK AND VAN NESS

TELEPHONE FRANKLIN 5098

Lent at the vesper services the rector will give a series of five addresses on "The Great Religions of the World."

The Navajo Mission at Fort Defiance is prospering under the superintendence of Miss E. W. Trackara. The mission is equipped with a fine hospital of stone, and during the past summer the chapel of the Good Shepherd, built in memory of Miss Cornelia Jay of New York, was consecrated by Bishop Atwood. The church is a beautiful stone structure and has been well equipped with memorial gifts.

After the consecration there was a baptism service for Indian children and adults. Some of the mothers had traveled fifty miles on horseback with their babies that they might have them baptized.

The following appeared in the November number of *The Arizona Mission*:

"On All Saints' Day the Rev. J. L. Meade formerly of the Missionary District of Shanghai, who, since his ordination a year ago to the Diaconate, has served as a missionary in China, was ordained to the priesthood in Trinity Pro-Cathedral, Phoenix. The sermon was preached by the bishop and there were present at the service the Rev. W. J. Scarlett, the Rev. Frederick Bennett and the Rev. B. R. Cocks, all of whom united with the bishop in the laying on of hands. The musical part of the service was finely rendered by the choir.

"Mr. Meade has already begun with enthusiasm and hope his work at Winslow and Flagstaff, and as general missionary of Northern Arizona."

DISTRICT OF HONOLULU.

Rt. Rev. H. B. Restarick, D.D., Bishop.

The Rev. F. N. Cullen has taken up the work at Paauilo.

The Rev. W. S. Short is back again at Wailuku after a visit to his old home in Connecticut.

From all over the country Bishop Restarick received congratulatory messages on the occasion of his fifty-seventh birthday, on December 26th. He has been Bishop of Honolulu since July 2, 1902. Under his guidance the Church in the Islands has made wonderful progress.

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

The Rev. H. J. Archibold, the new rector of St. Matthew's Church, Spokane, preached his first sermon on December 24th. He came to the church from Ontario, Canada.

In his annual pastoral letter, the Rev. H. H. Gowan, rector of Trinity Church, Seattle, comments on the result of his ministry of fifteen years in this parish. The communicant list has increased from 150 to 900 during that time.

In speaking of St. Mark's Church, Seattle, the Rev. E. V. Shayler, rector for the last three years, notes that parish easily outranks all others on the Pacific Coast. The offerings last year amounted to $13,000.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

The Mission of the Redeemer at Sanger was formally organized by the bishop at a meeting held in the Guild hall, Sanger, on the afternoon of January 19th. This is the second mission to be organized since the setting apart of the district. Two others will soon follow suit, that at Clovis and that at Coalinga.

St. Mark's, Clovis.

With the close of the year, one of the latest missions, St. Mark's, Clovis, has completed five years of its existence and entered upon a new stage of activity. It owes its origin to the interest and energy of the late rector of St. James, Fresno, the Rev. Harvey S. Hanson, who held the first services in the Jefferson schoolhouse, one of the many country schoolhouses in Fresno County. It seemed advisable to move the mission to the promising village of Clovis, situated on a branch line of the Southern Pacific Railway ten miles from the county seat. This was accordingly done, and services were maintained regularly by Mr. Hanson, part of the time in a hired hall and part in the Baptist Church, which was courteously loaned. At first, services were held once a month, but for the past two years the rector of St. James has visited the mission every other week. A flourishing Guild and an interesting Sunday School have been established. About a year ago a commodious Guild hall of tasteful design was erected at a cost of about $1,200, and was used for the first time on Palm Sunday, when the bishop was present and confirmed a class of fourteen persons. At a recent meeting of the congregation, the treasurer, Mr. A. R. Hewitt, reported that the Guild hall had been entirely paid for. Mrs. Hewitt also presented an interesting report covering the whole five years. In that time the offerings of the mission have amounted to $438, of which $425 has been used for hall rent, expense of the organist and a small stipend for Mr. Hanson. Since the removal of the latter to San Francisco, the mission has been put in charge of Mr. W. H. Evans, a lay reader and candidate for Orders, who lives at Reedley and has charge also of the mission in that place and in Sanger. The Clovis Mission has now pledged to the bishop the specific sum of $10 a month and is taking the canonical steps to have the mission regularly organized.

St. Michael's, Tuolumne.

The Christmas treat for the Tuolumne Indians was given this year as usual, in accordance with the custom instituted some years ago by Deaconess Dorsey. Under the date of the Epiphany, Miss Eleanor Tebbetts, the Indian field matron, writes:

"The bountiful Fresno boxes came to hand Sunday morning, December 24th, and while I 'minded' the day, I also minded the saying, 'The Sabbath was made for man and not man for the Sabbath.' I therefore unpacked with expedition and was soon on my round of distribution to all the Indian families, and by night only toys and books and Summer clothing remained of the output of the Fresno boxes as of those from San Jose. Those fourteen Fresno fairies (dolls) were the sensation of our Christmas tree festivities, and I am sure if St. Mary's Guild (of Fresno) could have had fairy feet and skipped over to St. Michael's Church on the hill on the evening of the 26th they would be quite satisfied that their little messengers had fulfilled their office in making our Christmas brighter, sweeter and happier. I am told that by some devious ways, known to our aborigines, some one of these fairies found its way to each Indian home, whether or not that Indian home had a baby girl to entitle it to a fairy. One family has one of these fairies where there are no children. I imagine there has been some bartering and bargaining to secure such a result. All went well at the Christmas tree, Mr. Miller being perforce my mouthpiece. Chief Fuller was present with all his family. The 'big time' on the 'eat,' as the old people call it, was scheduled for December 31st at the ranch, but on the 28th the snow began to fall and continued uninterruptedly for three days with the result of an unprecedented fall of two, three or four feet, as the narrator chooses to say. No one goes into it to measure and no horses brave it. We have been on short commons at the ranch since the 29th. We decided to wait till the snow melts and then have the 'big time' in the way that seems best under the circumstances."

BISHOP'S APPOINTMENTS FOR 1912.

Feb. 11th—Lodi and Oakdale.
Feb. 25th—Bakersfield and vicinity.
Mar. 3d—Selma and Fowler.
Mar. 17th—Randsburg.
Mar. 31st—Modesto.
April 14th—Madera.
April 28th—Merced and Livingston.
May 5th—Stockton.
May 12th—Fresno and Clovis.
May 14th—Convocation at Hanford.
May 26th—Hanford.
June 2d—Sonora and Tuolumne.
June 9th—Porterville and Tulare.
June 23d—Oakdale and Lodi.
June 30th—Visalia and Lindsay.
Oct. 6th—Mokelumne Hill.
Oct. 13th—Reedley and Sanger.
Oct. 27th—Turlock.

Jersey Farm
New York Dairy
Jersey Ranch
Boston Ranch

San Pedro and XL Dairy Co.
Oakland Dairy
Laurel Vale Dairy
San Mateo Dairy
San Mateo Rauch Dairy

We Reach All Parts of the City

Dairy Delivery Co.

WHOLESALE MILK AND CREAM BUTTER AND EGGS AND RETAIL

CERTIFIED MILK AND PASTEURIZED MILK OUR SPECIALTY

We invite your inspection of our main depot. Our modern and sanitary methods will interest you.

MAIN DEPOT and OFFICE 3550-70 19th Street PHONE MARKET 2716
BETWEEN VALENCIA AND GUERRERO STS.

BRANCH DEPOTS
548 CASTRO ST., PHONE MARKET 103
1020 VALENCIA ST., PHONE M'KT 550
4TH AVE AND CLEMENT ST.
1981 UNION ST., PHONE WEST 441
3088 24TH ST.
1541 HAIGHT ST.
2236 FILLMORE ST.

The Pacific Churchman

Published by the Diocese of California and in the interests of the Church in the Eighth Missionary Department

Subscription Price—$1.00 a year, in advance

EDITOR

COLIN IRVING SPANGLER

BOARD OF TRUSTEES

MR. R. M. J. ARMSTRONG
MR. H. R. BRADEN
MR. OTIS N. JOHNSON
MR. A. C. KAINS
MR. J. S. WALLACE

BUSINESS MANAGER

F. T. FOSTER

342-348 Howard Street, cor. Fremont
San Francisco, California
Telephone: Kearny 1727

All matter intended for the Editor should be addressed: "The Pacific Churchman," 1215 Sacramento St., San Francisco, Cal.

Business Communications should be addressed: 342 Howard St. San Francisco, Cal.

All Subscriptions continued unless ordered discontinued.

New Subscriptions are acknowledged by sending the paper.

When a change of address is desired, both the old and the new address must be given, including town, county and State.

Entered at the San Francisco Postoffice as second class matter.

Editorial

THE STATE OF THE DEPARTMENT.

The Eighth Missionary Department makes a very creditable showing as regards growth, as indicated by the figures just compiled by *The Living Church Annual.* There has been a gain of from four to forty per cent in the number of communicants in eight of the dioceses and districts, three of them report no change and four show losses varying from one to seven per cent.

Eastern Oregon heads the list not only of the department but of the entire Church, with a forty per cent gain; Los Angeles, Honolulu and Utah follow, with a seven per cent increase to their credit; Spokane is next, with six per cent, and Olympia and Idaho each gained five per cent. Sacramento has increased at the rate of four per cent, and California, Alaska and San Joaquin remain practically as last reported, although rather rigid weeding out of communicant lists has taken place in a number of parishes, and this may account for the standstill situation as well as for the losses of some of the other sections. Under the lost column, we find Arizona and the Philippines, where there has been a falling off of one per cent, Oregon with a loss of two per cent, and Nevada, seven per cent.

Figures from the same source show that the Church at large has a total of 947,320 communicants, a gain for the year of 18,540. This means one communicant for every 107 inhabitants. There are 5,359 clergy, a gain of 73; 2,569 lay-readers, a decrease of 78, and 7,621 parishes and missions, a gain of 49. There are 49,860 Sunday School teachers, a gain of 464, but only 433,418 scholars, which is a loss of 8,067.

MISSIONARY OVERDRAFT.

A very serious condition exists in the missionary finances of the Church. This is presented most forcibly in a letter recently sent out by the Board of Missions to the clergy. It seems that the reserve funds have been drawn upon during the last quarter to the extent of $211,000.00. This is the largest draft that has ever been made upon this fund which has been set aside for this very purpose, and this sum brings the end in sight. Such a draft means the loss of interest that might be received and added to the principal or used for missionary work. To some it might seem that such a condition implies bad management at the central office. But the cause of all the trouble lies much closer home. Part of it is to be found with parochial or missionary treasurers.

The probabilities are that many small amounts, in all perhaps sufficient to cover the draft on the reserve fund, are lying idle in parish treasuries or are drawing interest in a bank. If the latter it does not appear wise or just to put the Board in this distress and at the loss of its interest that the parishes may be the gainers. If the former it ought to be sufficient to say that while each individual amount may be small, yet the sum of all would do much to ease the strain, were it forwarded to New York. It should be clearly seen that the moment a piece of money has been given in any way for the missionary work of the Church it is an asset of the Board of Missions and should at once be put at its disposal. There is an unfortunate tendency sometimes to use money that has been given for this purpose in some other way, with the intention of replacing it later. It is sad to relate that occasionally such reimbursement is not made, and there is a complete perversion of the funds.

The receipts during the first quarter, as reported by the Treasurer, Mr. George G. King, were about $98,000, of which the congregations paid $65,000 and the Woman's Auxiliary and Sunday Schools $33,000. During the first quarter the Board paid out $309,000.

Now as to the remedy. The congregations making an annual offering on a specified Sunday for Missions should set that date as early in the fiscal year as possible, preferably in the Advent season. At such time the congregation is usually normal; and further, no better beginning can possibly be made in the Church year than to acknowledge the obligation of individuals and congregation to provide for the larger work of the Church. As the Church is looking forward to the coming of the Lord, what better thing can be done than to provide that He may come to those who know Him not?

The congregations making a semi-annual offering for Missions might well make one during the Advent season and the other at Easter, and thus mark the two great seasons of the Church year by their gifts for the extension of the Kingdom.

Congregations using the Duplex Envelopes, while spreading their gifts over the whole year, yet each month give its proportion of the whole amount needed by the Board, and if this amount is sent each month to the Board then each month's receipts will more nearly meet the outgo. It has been suggested that the adoption of the Duplex Envelopes so widely has caused this falling off in receipts during the first quarter. If previously the receipts in the quarter had been such a proportion of the total, and were now smaller than usual there might be something in such a suggestion, but this is not true. The receipts during the first quarter have always been far below the appropriations for the same period, and this year are lower than in other years. Perhaps this results from the reaction that is seen in some congregations after the tremendous efforts that have been made in the late summer to pay an apportionment that would have been paid systematically under the Duplex system, or should have been paid earlier under a special offering plan.

The thing to be done today is for each parish or missionary treasurer to send at once to the Board all moneys on hand that rightfully belong in its treasury, and for every congregation to make at the earliest possible moment some offering towards this need which faces so closely those whom we have placed in charge of our missionary business and whose hands we should uphold.

PROTESTANT EPISCOPAL OLD LADIES' HOME.

The Ladies' Board of Management of the Protestant Episcopal Old Ladies' Home wish to thank the following churches for their very generous Thanksgiving offerings:

Amount carried forward	$545.91
St. Paul's, Salinas	2.85
Trinity, Menlo Park	6.55
Trinity, San Jose	39.07
St. Matthew's, San Mateo	103.35
St. Stephen's, Gilroy	1.00
St. Paul's, Oakland	26.85
Total	$725.58

The Diocese of California

Archdeacon Emery returned about the middle of the month from a two months' trip East. He was registered at the Hotel Stewart until after the convention.

The Rev. George E. Swan formerly rector of the Church of the Incarnation, Santa Rosa, has been transferred to the diocese and has taken up his residence at Palo Alto.

Something in the nature of a mission is planned for St. Stephen's Church, San Luis Obispo, for the first week in February, when services will be conducted every evening with addresses by the Rev. E. H. McCollister of Santa Cruz.

On Sunday, December 24th, the rector of St. John's Church, Ross, unveiled and blessed a memorial window, erected to the glory of God, and in memory of Whittier Bothin, son of Mr. Henry Bothin. The window, which occupies a position over the altar, is a representation of the Ascension, and is a most beautiful example of modern stained glass. The richness and harmony of the colors are delightful, and the window is a work of art. It was made in the studios of Mayer & Co., of Munich.

During the Christmas week the Sacristy of St. James' Church, San Francisco, was entered and the small chalice and paten, given to St. James' in memory of Rev. W. Sterling Neales (and which was used in the earlier days of St. James' Mission), was stolen, as well as the large silver chalice, a gift from St. James', Philadelphia. Evidence points to a young woman—a stranger tastefully attired—who had been seen to leave the church, quickly walk up Fifth Avenue and then break into a run, presumably to catch the Geary street car. The matter is in the hands of a detective, but as the recovery is impossible, the rector has taken up a subscription to defray the cost of a new and larger chalice.

At the regular annual parish meeting of St. James' Church, San Francisco, December 8, 1911, the following were elected as vestrymen: Mr. Medina, rector's warden; Mr. Bashford, junior warden; Mr. William Burbeck, treasurer; Mr. Arthur Paice, secretary, and Messrs. Charles Langpaap, Newton Andruss and Dr. Pratt. As delegates to convention: Mr. Medina, Mr. Burbeck, Mr. George Hooke, Mr. Paice and Mr. Langpaap. For the House of Churchwomen: Mrs. Newbery, Miss Bloomer, Mrs. Harris, Mrs. Haight, Miss Saul; and Mrs. Arthur Davis was elected as alternative for any one of the foregoing unable to attend.

In a telegram recently received at the Church Missions house, Bishop Robinson announced the destruction by fire of the chapel and residence connected with the Church Mission on the Pyramid Lake, Nevada, Indian Reservation. There was no insurance. Bishop Robinson says that the work is so encouraging and the Indians take the loss so much to heart, that he feels compelled to go East at once to secure funds necessary for rebuilding. About $5,000 will be needed.

DEATH OF REV. W. L. GITHENS.

Rev. W. L. Githens died Thursday morning from a stroke of apoplexy. He was in his eighty-second year.

This announcement of his death will bring sadness to a large number of friends here and scattered all over the United States.

Rev. W. L. Githens was born at Bridgton, N. J., in 1830, and had been a priest of the Episcopal Church for nearly sixty years. He has served as rector of Grace Church, St. Louis; Church of the Advent, San Francisco, Cal.; Trinity Church, St. Augustine, and his last charge was the church of St. Helena, Beaufort, S. C., of which he was rector-emeritus at the time of his death. He was a bright, cheerful Christian and made friends wherever he went, and they all regret his departure. He was a Knight Templar and at one time honorary Grand Chaplain of the Order of Elks.—*La Grange Reporter.*

JOINT MEETING OF THE BROTHERHOOD OF ST. ANDREW AND DAUGHTERS OF THE KING.

The usual joint meeting of these two organizations was held on Thursday evening of Convention week, January 25th. The rain which has been so badly needed was copious, but sad to say, because God is good, and particularly so to California, on this account many were kept away from this service—a service which ought to be dear to all our hearts. Still, St. Mark's, Berkeley, was more than half filled, and after a short service we enjoyed a splendid, heart-searching talk from Dr. Hubert Carleton, general secretary of the Brotherhood of St. Andrew. The key-note of the whole theme was that to bear the name of Christian meant something more than being good; that was only going half way: the out and out Christian was always on the alert to make others lead a better life, spreading the glorious kingdom of God, doing Christ's work by Christ's methods and following the example of the early Christians.

Bishop Nichols spoke a few words, pointing out that Dr. Carleton's message was just as applicable to the Daughters as to the Brotherhood.

The offering of $17.30 was given for the work of the Daughters of the King.

The finance committee of the Bay Cities campaign of the Men and Religious Movement has addressed a strong and convincing appeal to prominent men of business and affairs in San Francisco, Oakland, Alameda and Berkeley, setting forth the importance of the movement and asking for financial co-operation. The finance committee includes F. M. Smith, W. M. Alexander, L. H. Robbins, Jr., W. H. Crocker, Captain J. N. Hibbard, Rolla V. Watt, George W. Dickie, H. W. Capwell, H. C. Taft, J. S. Wallace, J. S. Webster, Byron Mauzy and Donald MacKenzie.

In the appeal, it is written that business men are vitally interested in everything that will promote the moral and business interests of this section of the State, and they are asked not only to lend their moral support, but also to contribute toward a fund of $7,500 which is required to meet the expenses of the campaign.

Los Angeles has made arrangements for a similar campaign and has raised a fund and secured the co-operation of auxiliary cities in the southern part of the State. The counties in the great portion of California extending from the Oregon line to Kern County cannot afford to be left in the rear.

The Lenten Season and Eastertide

invite Churchmen to erect MEMORIALS in their PARISH CHURCHES.

No time should be lost in selecting and writing us specifically.

Send for Illustrated Handbooks and Data, and ask for Specific Information.

J & R LAMB
STUDIOS 23-25-27 SIXTH AVENUE NEW YORK

The Emmanuel Institute of Health

BERKELEY, CALIFORNIA

A School of Health and Happiness; Teaching and Practicing the harmonious use of Spiritual, Mental, and Material Forces for the relief of human ills. Resident course of instruction, fitting the student to practice. (Diploma given for proficiency.) Correspondence course in preparation.

Patients received for treatment for all Nervous and Chronic Disorders. For circular of information, address the Dean of the Institute,

REV. THOMAS PARKER BOYD,
1401 Euclid Ave., Berkeley, Cal.

Bishop Nichols' Annual Address

A World Trip.

Though the report of the Standing Committee will show to the Convention the transactions of the Committee acting as the Ecclesiastical Authority of the Diocese during my absence, it cannot tell of all the kind thought and consideration of the Committee in first proposing the holiday and later in cabling me a wish to extend the time for it, as well as in co-operating with the Archdeacon and all others connected with the headquarters work in so completely relieving me of all care and indeed knowledge of the routine business while on my world-circuit travel. In recording here my grateful acknowledgment of this, and with the experience and benefit of the trip so far outreaching anything I could have anticipated, words fail to express my sense of the good providence of God in protecting mine and me in the "Journeyings oft" and of the bountiful anniversary suggestions and provision for the trip which associated every place visited not only with its own traits but with the traits of my own dear people.

The "One Blood" of the Nations.

But one cannot well have even tourist contacts with so much and so varied humanity without finding himself involved in deeper reflections than those which pertain to the personal pleasures and prattle of travel. In these, no doubt, caution is well worth while against "hasty generalizations." In treating of them here, however, we shall try to heed the quaint advice of Bacon, "When a traveler returneth home, which is in his discourse let him be rather advised in his answers than forward to tell stories; and let it appear that he doth not change his country manners for those of foreign parts but only to pin on some flowers of that he hath learned abroad into the customs of his own country."

Whatever revision ethnology has made of Blumenbach's classification of the human race in the old geographies as Caucasian, Mongolian, Ethiopian, American and Malay—the face colors of humanity, like sky and landscape hues, first arrest the attention of the onlooker. They are apt to help his realization of where he is in any new quarter of the earth, even more than the flag colors or map tints, or the picturesque speech. But then with more or less experience with the characteristics of the races a little reflection shows a good deal of unity of the human race. There is the skin of various hues, but there is only one unvarying color of the blood underneath. And purely biological research like that I have seen quoted from a recent book by Prof. Boas, seems to point to basic unity of life in the human race for which the blood stands. So that the maxim of St. Paul at Athens, "He hath made of one blood every nation of men for to dwell on all the face of the earth," acquires a new confirmation when one can actually stand on Mars Hill. The oneness of humanity measured by the centuries since that scene on Areopagus, as well as the identity of humanity the world over today is as phenomenal in the accessibility of its common heart to Christ as it is in the recognition of its common aesthetic sense of the art treasures of the Acropolis. In a word the old truth of the universality of religion by extended travel seems new in the new appropriation and assimilation of it. A common human heart beat more than any drum beat is the really significant thing "heard around the world" in our time.

World Religion and World Federation.

One does not need to go away from home to appreciate that some of the most critical movements on the face of our present day history-making and so of that heart pulsation of progress are those of wide-spread federation, of world consciousness of common interests and then of world expression of that consciousness in far reaching organization, breaking over old national and even racial lines. But perhaps what is profoundly suggested to one who circles around through the phenomenal restlessness of the races today is the bearing of the universal religious instinct upon these stirrings for joint action on and underneath the surface. Indeed the study of comparative religions seems to be at the opening of new and momentous chapters upon Religion and Revolution. Some of these great movements are direct and obvious. For example, one expert writer on "The East and the West," a quarterly review, points out that the great Mohammedan El-Azhar University at Cairo is a "somewhat stagnant and uninspiring institution" so far as any active Moslem propaganda is concerned, and so exhibits a lack of missionary and unifying spur contrary to hasty impressions carried away which have resulted in an Azhar myth that its 10,000 students constitute it the greatest missionary college in the world "to spread Islam." "Thus oddly are enthusiasts wont to jump at conclusions" is the writer's comment. While this betrays loss of religious momentum where we would expect to find it still traditional of that fierce propaganda of Islam, we do find it fanned in a quarter and with a spur where Mohammedanism is showing a curious "Modernism" of its own. And the expert speaking from a long experience as a pioneer American missionary in Southern Arabia and noting "Movements in Islam," political, social and intellectual, quotes from a leading Moslem newspaper of Constantinople as follows: "The Moslem world is in the throes of a regeneration which will affect its social as well as its political conditions and indirectly must concern its ecclesiastical affairs. It will undoubtedly have the same influence that the Reformation of Luther and the French Revolution had upon society and culture. . . . . This suggests a thorough inquiry into the conditions of Islam: whether the material advancement of the infidel nations has shaken the faith of Mussulmen in the wisdom and ability of their leaders and has caused them to follow the lights of intelligence and learning that science has given to Europe and America, leaving Asia in partial darkness. The first thing for the people of Turkey, Persia and Morocco to do is to consider their own regeneration and get ready to take part in the advancement of civilization which is irresistible." Further, from a Tartar paper is quoted: "The world is constantly changing and progressing and the Moslems are left behind for many, many miles," and again from the editor of the leading Moslem journal in Cairo, speaking before a large assembly of his fellow-religionists: "The Christians have left the Mohammendans behind in every walk of life."

The point to which I wish to call attention in all this is that the new voices for Mohammedanism is one which comes not out of its old essential spirit of propaganda but out of its consciousness of disadvantage in its contacts with Christian civilization. Out of this very unrest in Moslem lands is raised its modern rallying cry for solidarity and for a new attempt to unify its disintegrating forces. In a word, it is a demonstration on a tremendous scale and one which the Christian world itself hardly as yet appreciates, of that signal and unique contribution of Christianity to the world training in Federation in the Christian Era.

Federation Through Brotherhood in Christ.

To be drawn together by any common interest is federation. Religion, from the nature of the case, is something that binds, and so binds together those that hold it. Any religion then is a distinct federating agent within its cult. The determining feature of the Christian religion which never needed to be more exploited than today, is that its federating principle is its brotherhood in Christ. "I if I be lifted up from the earth will draw all men unto myself" is Christ's own formulation of that principle. And if we take any such twentieth century tribute to the federating power of Christianity in civilization as that so strikingly in evidence in the citations just made from Mohammedan leaders exhorting their co-religionists to renewed effort to regain lost ground, it is most suggestive. Federation around Mahomet versus federation around Christ is showing how truly history is proving that this is a year *Anno Domini* and not a year of the hegira.

It is not, however, the contract in itself that leads me to refer to it so much as the illustration it affords of a federating *something* which Christianity has which other religions have not. It is not so much the fact of this superiority of Christianity in furnishing a unifying force for mankind as civilization progresses, as the peculiar point of the religion of Christ which accounts for the fact. And that vital point is that the Christian era carries to mankind the message of Christ as "the first born among many brethren." Its distinctive badge of fellowship and membership is a federation of Brotherhood in Christ. The crescent, as in the legend of Othman's vision, may extend its horns from east to west until it filled the earth and so symbolize solidarity, conquest and creed. The cross is meant to be the sign of conquest in all the earth, but conquest by brotherly love.

Progressive Federation Revealing the Brotherhood in Christ.

The value of this line of thought will perhaps the better appear if we apply it to the examination of some great movements toward federation which are just now occupying so large a place in the public mind. First it is important for us to understand that we are working out under the influence of the brotherhood spirit of Christ in our civilization clearly defined progressive stages. Whenever and wherever men band together for the assertion of human rights thereis the working of the Spirit of the Righteous One, our Great Brother. That is a broad truth pretty well accepted among those who give any recognition to the place and teaching of Christ in history. Leaders and advocates for any such cause often frankly tell us that the Preacher of the Sermon on the Mount is their best Champion. They plead the universal brotherhood in Christ as a basic tenet and so in their view of what

should be granted, accredit it as only constituting a more just realization of a Christian era. And quite logically they go further. They arraign what they claim is unrighteousness in dealings or systems as alien to the spirit of Christ and His doctrine, and as a reproach to all that represent Him who countenance such a condition of things either by speech or silence. Or, as many years ago I heard a speaker put it somewhat fiercely, "If Christ were to come to the earth today and proceed to make our civilization genuinely Christ's, those who would be first to crucify Him would be the so-called Christians!" Neither the Church nor Christianity at large can afford to ignore what is implied in such sentiment and considerable honest heart-searching is going on, and there is a disposition to face the facts and learn from them, however disturbing and unwelcome they may prove. It is wholesome to try to fathom the real truth. This, however, at once calls for some study of the whole field covered by Brotherhood in Christ. And that soon discloses to us that it involves pregressive degrees and stages of federation. There are at least three, if we are to consider them from the standpoint of the teachings of Christ Himself. 1. There may be federation for common interest. 2. There may be federation for common service. 3. And there may be federation under conditions of kinship, which is no less than common spiritual life. And the word socialism may be applied to one or all of these successive stages. The real point of first consequence to the intelligent correlation of Christ with socialism and so to clear-headed discussion, is to be specific and discriminating as to just which one of these progressive stages of human brotherhood we have in mind and mean when we affirm that Christ was a socialist. It is competent to claim His life and teaching for any real stand for righteousness. And when socialism justifies such a stand it is true that socialism can cite Christ as with it. "Blessed are they that hunger and thirst after righteousness for they shall be filled." This is true as the force of the alliance make avowedly for the self interest of those associated as when their general conditions are bettered. Christ undoubtedly came, that by healthier and fairer conditions of labor, and by the protection of child life and the emancipation of those in any hard thraldom, and by a more equitable order of things in general the generations of earth might have life and might have it more abundantly. True economic law and evolution in industrialism or socialism is His law and His evolution working among the children of men. There is a sense in which if a modern Carpenter Shop of Nazareth or a model community should ever there exhibit to the world the picture of the most advanced ideals of socialism, Christ would be in that as truly as by the primitive bench of old. And so it is the simple truth that human federation on a plane of the common good and common interest can quote Christ for itself. But we must be careful to note that it is not all the truth. That is only one stage of Christian brotherhood and however much it may be stressed just now, it must be remembered that it is but a primary stage.

Beyond federation for common interest there is a further realization of the Brotherhood in Christ or association for common *service*. Socialism has presented many types of high devotion to its cause in unselfish service, and it does not require full assent to them as doctrinnaires to recognize in Karl Marx and many another advocate of his dicta, or of their mitigated utterances, to recognize their self-abnegation to the extent of enduring privation and persecution. And service for our fellow man always rings true with sincerity however applied. But the full vision of service to mankind even if it stirs, does not exhaust, its inspiration in serving our fellow man in the things that are temporal if we are to enter into Christ's point of view. He has asked us in that same Sermon on the Mount, "Is not the life more than the food and the body than the raiment?" And federation in Christ as it carries us from the stage of federation for self interest to that stage of federation for service opens out the contemplation of service in all its content of life—life in that aspect in which a man's life consisteth not in the abundance of things which he possesseth." And socialism only makes complete its claim of Christ's authority when it takes within its distinct and earnest purview the service of the whole man and the whole content of his life. If we are to measure up our thought of Christ as a socialist, to His standards we must not fail to see that His socialism carried its essential expression into that socializing into a kingdom not of this world, "not of meat and drink, but of righteousness and peace and joy in the Holy Ghost." It had promise surely of the life that now is and that undoubtedly needs emphasis, now but it also had progressive promise of the life that is to come.

These two graduations of the federation in Christ, to-wit, federation for self-betterment and federation for service are, however, in their Christian estimate, lesser manifestations of the very deepest of all consciousness of the Brotherhood in Christ. The line which marks the difference between a companion and a brother among men, the difference between fellowship and kinship, between federation and blood relationship is used constantly as illustrative of the difference between being allied with Christ and being his true Brother in a real, if a spiritual, kinship. It is mystical to be sure, but all life is mystical. "The Word was made Flesh" is a revelation to life rather than to logic or to economic law. But herein lies the need of the wide-open mind to that other dimension of full Brotherhood, and that is Sonship of the One Father. Man's relations must be all taken into the account. They have breadth towards his fellow man but that really implies, when we speak of Christ as our Brother, that they have height and depth towards our Heavenly Father. Some of the most searching passages of the Sermon on the Mount are those which require us to "show cause" why "You may be the children of your Father which is in heaven." And if we cite the Sermon on the Mount for its "Golden Rule" in our relations to our fellow men, can we stop short of the same ideals of what may be called Golden Rules toward God? If we treasure, and try to readjust world policies to a new order of closer compliance to part of the precepts of that Sermon, does not the claim that Christ is the authority for righteousness among men also involve recognition and allegiance to the other precepts bearing upon our Sonship to the Father. In a word, if the Sermon on the Mount has a world-wide Social message, has it not as well a world-wide *filial* message. And can we claim Christ for the one, and not as fervently for the other without insisting upon a half-truth? And does not modern sociology, the moment it begins to base its cause on Christ and the Sermon on the Mount, inevitably commit itself to the deeper Christology, and not only to that in the Sermon on the Mount which it justly recognizes as Christ's socialism, but to that still more profound part of the Sermon on the

35,000 ALREADY SOLD—THE
MISSION HYMNAL
as adopted by the
GENERAL CONVENTION
THE FIRST HYMN BOOK OF GOSPEL HYMNS combined with Standard Church Hymns ever published for the use of the
PROTESTANT EPISCOPAL CHURCH
with its official sanction.
Royalty on every copy sold paid the General Clergy Relief Fund.
Words and Music, in full cloth . $25. per 100
Words Only, in limp cloth . . . $10. per 100
Single copies 35c. and 15c. respectively, postage free
BUY OF YOUR DEALER OR THE PUBLISHER
THE BIGLOW & MAIN CO.
Lakeside Building Chicago 156 Fifth Avenue New York
A Returnable Copy will be Mailed on Request

THE HARTFORD FIRE INSURANCE CO.
ORGANIZED 1794
Assets..... $19,054,844.00
Net Surplus..... 2,819,910.00
PALACHE & HEWITT
General Agent
PACIFIC DEPARTMENT
430 California St. San Francisco, Cal.
Special Agents and Adjusters; J. J. Dennis, W. O. Morgan, P. H. Griffith, George E. Devine, W. W. Grove, Charles E. Miller and Robert E. Dollard.
ADAM GILLILAND
Manager City Department

J. SPAULDING & CO.
PIONEER STEAM CARPET BEATING MACHINES
Sewing and Relaying of Carpets a Specialty
Special Attention to Carpet Dyeing
Office and Works, 353-357 TEHAMA ST., San Francisco
Phone Douglas 3084 Home Phone 2347

CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
Clothing for Clergymen
COX SONS AND VINING
262 Fourth Av., New York

Phones Sutter 496 C 3211
Dr. Norman D. Kelley
DENTIST
Lathrop Building *Union Square* 275 Post Street *San Francisco*

PHONE WEST 5498
W. H. LAMB
DEALER IN CHOICE
FRESH FISH, OYSTERS, CRABS, CLAMS, LOBSTERS ETC.
The Grand Market
1730 FILLMORE ST.
NEAR SUTTER, SAN FRANCISCO

Mount which I will venture to call Christ's filialism? Otherwise is there not the very bias of mind of which Eucken speaks when "the economic struggle is regarded as the one propelling force of history?"

The Gospel for All the Modern World.

It would be interesting to follow out this symmetrical message of the Christ in its relation to the rights of man and to that still deeper innate consciousness of sonship which so often lies at the source of an active hunger for righteousness, when there is a righteousness-famine. The present heart-beat of humanity around the world is for all the fullness of that message and no one part of it. A heralded Christ who is not the Bread for all that life will not satisfy in the long run or anywhere. The very pathos of human life is the hordes of fellahin in Egypt or coolies in China, not to speak of other great areas of human beings, seems by their very faces to plead for the awakening everywhere to a sense that they are smothering the possibilities in every breast of knowing what it is to realize the meaning of the personality of a child of God. That is the real "Emergence of the individual." Filialism must precede socialism in darkest Africa and Asia for any wide or lasting uplift. The discussion of this aspect of the Christ message in its fullness would lead me far aside from my present purpose. Only I cannot state it too strongly unless my impressions are entirely at fault, any world-wide view of man opens the eyes as nothing else can to the incompleteness of any message save that of our fullest Sonship in Christ to ameliorate the conditions. "If we walk in the light as He is in the light we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin."

That this is the only potent and remedial Gospel for all the world has a decided bearing upon the line of thought we have been pursuing. It affords a point of view which it seems to me enables socialists and churchmen to better understand one another, and after all, that is what is so much needed among the men who are doing things. The socialist may recall the churchman to principles of righteous dealing in individuals and in the whole order of things, to which the true follower of Christ is bound and from which he may be prone to depart. He may raise the challenge "Back to your Christ." "What fellowship has righteousness and iniquity?" St. Paul had to ring out to the whole Church of Corinth. And this leads us to three good things at least which may come out of an honest purpose to meet this challenge: 1. We shall keep an open mind to any indictment which may be a true bill against the existing order, of course scrutinizing the items for their proof and their pertinence.

2. We shall endeavor in every possible way to have socialists understand us. And just here there is the need for those of their leaders who claim Christ as a socialist, to define precisely what they mean, on some of the lines above referred to. If they mean that He countenances federation for righteousness for the betterment of those who federate, we agree. If they also mean that He stands for the federation of man for unselfish service to humanity, again we cordially assent. But until and unless the advocate goes a good deal further than that, unless and until he enters into an appreciation of Christ's own highest sense of Brotherhood, which is the Brotherhood of man with Him in the natural, and added to that of the spiritual sonship of the Heavenly Father, with all that implies of filialism in reconciliation for sin, and obedience, and worship, and heritage of spiritual life here and hereafter, we cannot agree. Without that the Christ is made an exalted economist or an heroic humanitarian. Without that Christianity and the Church are invoked as allies for issues, however insistent, which fall short of the most vital matters for which the Church and Christianity must stand as they stand for all the contents of the ideal of Brotherhood in Christ. And whenever socialism widens its vision so as to include that and bid men to repent and to be filial to their Heavenly Father and worship their God, then we can agree that socialism has measured up to that for which we believe it our province earnestly to contend. But until that consummation it reached, while we are bound to join hands with federation for common interest and for common service as far as it goes, in all fairness no socialist can expect us to abandon our standards further along in the same honest advance of civilization. The Christian Filialist should always be a true socialist; because Sons of the same Father should be brothers. But the divinity of brotherhood is through Fatherhood and the divinity of Fatherhood through brotherhood does not always follow. The socialist to appropriate the Christ really needs to be a filialist.

3. We shall above all things try ourselves to make more and more real in life and in ministry this blessing of Brotherhood in Christ. "Whosoever shall do the will of God the same is my brother." Bone of His bone and flesh of His flesh in the Church which is His Body, in sacrament and service and worship we may have His family trait in our lives. Through Him life may become a vision of God. Thus it behooves us in our day indefatigably to practice and to teach if we are to let the true light of Brotherhood shine for our leadership in a world that, as a very sign of the times, is craving true Brotherhood. All must know something of the power and progress of socialism and recognize its merits as well as its defects. Some can become and do become experts in all this study. It is possible that some may feel a vocation to withdraw from parish and pulpit and to directly enlist in its propaganda. But I venture to think that for most, especially among the clergy, the best aid that can be rendered it is in the fidelity with which the priest's lips should keep knowledge and the people use their religion to adhere to the highest ideals of Brotherhood in all its kinship with Christ and the endeavor to hold them aloft as they were lifted up by the Crucified One of Calvary. That is after the manner of His own promise of drawing all men unto Him—the good tidings of great joy to all mankind. It has been well said that "It is evident that the fact of the Incarnation vitally welcomed carries with it the power of believing in and seeing little by little the divine purpose of life under the perplexing riddles of phenomena."

Well may we ponder upon the wise words of Bishop Wescott, whose touch with the Gospel was that of a leading New Testament scholar of his generation, and whose touch with practical problems of righteousness enabled him in 1892 to settle one of the most formidable miners' strikes ever known in the coal fields of Durham. He wrote in one of his papers, "Christianity rests upon the central fact that *the Word became Flesh*. This fact establishes not only a brotherhood of man, but also a brotherhood of nations; for history has shown that nations are an element in the fulfillment of the Divine counsel, by which humanity advances towards its appointed end. . . . The spiritual forces which conquered the old world are still at our command, but we do not appear to trust them in dealing with great evils. There is in man a generous passion for justice and a deep craving for fellowship and we do not boldly appeal to the one or rely upon the other. Thus our Faith itself is disparaged because we fail to show that it guides and sustains us in meeting the greatest sorrows of life and in claiming for service the noblest interests of men." The more the apathy of the Christian is warmed into the sympathy of Christ the more surely will the atrophy of the secularist toward the full Christianity of Christ be vitalized with that life which he has who "hath the Son of God."

GOVERNESS. English woman desires re-engagement, very good music and French, elementary German and Latin, and English subjects. Salary $45 to $50. Highest local references. Address: Mather, 1898 Leavenworth Street. Phone Franklin 3875.

MEMORIAL
Church Bells and Chimes
The True, Genuine "Meneely Standard."
Chimes Attuned by Strictly Scientific Method, Unlike all others. Full, Mellow, Evenly Graded, Brilliant Tones.
MENEELY & CO.
WEST TROY, WATERVLIET, N. Y.
The OLD MENEELY Firm. Estab. 1826

Church Furnishings
IN GOLD, SILVER AND BRASS
Church and Chancel Furniture
WRITE FOR CATALOGUE
FOR EPISCOPAL CHURCHES
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wisconsin

TELEPHONE KEARNY 5899
NEWTON H. BARRY
BROKER
MEMBER "The Stock and Bond Exchange"
417 MONTGOMERY ST. SAN FRANCISCO

Porcher & Seagrave
HATS
and MEN'S FURNISHINGS
1244 Market St.
Between Larkin and City Hall Square

R. GEISSLER,
56 West 8th Street, New York.
CHURCH
STAINED GLASS, FURNITURE, SILVER WORK, BRASS WORK, MARBLE WORK,
Embroideries, Fabrics.
MEMORIALS FOR THE CHURCH AND CEMETERY.
TRADE MARK.

McLAREN, GOODE & CO.
CERTIFIED PUBLIC ACCOUNTANTS
519 California Street, San Francisco
and at Portland and Los Angeles
Correspondents in London, New York and other cities

The Church and Social Service

Larger Bearings of the McNamara Case.

Since the last issue of THE PACIFIC CHURCHMAN the December 30, 1911, issue of the *Survey* has been received. In it there is a long symposium discussing "The Larger Bearings of the McNamara Case," and as the matter has been referred to in THE PACIFIC CHURCHMAN, it may not be amiss to quote some of the opinions.

No one can condone the deeds of violence wrought by either party in the industrial war, but it is a war nevertheless, and no war ever will be without murder and destruction. When we remember that Los Angeles has been the center of a very determined war to prevent unionism from getting in on the one hand and to force its recognition on the other, we are not to be surprised at some deeds of violence from marauding bands. Strikes, lockouts and boycotts are all of them on a par with the iniquitous methods of international or feudal strife. Justice creates courts for individuals and arbitration creates courts for groups of people, classes and nations; these are the only Christian means for settling disputes. In this connection it is interesting to note that a petition was presented to President Taft December 30, 1911. It was presented by such men and women as Rabbi Stephen S. Wise, Edward T. Devine, Miss Jane Adams of Hull House and Rev. J. Howard Mellish. This petition asked for the appointment of a Federal Commission of Industrial Relations, with as great scientific competence, staff, resources and power to compel testimony as the Interstate Commerce Commission. Such a commission would investigate conditions of labor during recent years, conditions in the structural iron trade; would examine the breakdown of industrial government, the boycott, picket, injunction and strike, and would investigate the economic and social cost of strikes to employer, employee, and general public; would examine the rules and records of strike unions and employers' associations; would give a report on the work of Federal and State Bureaus of Labor, and similar matters.

Get Back of the Los Angeles Trial to What Lies Behind It.

This is the tenor of most of the readings are quoted below.

Perhaps the most striking document of all is that written by Mrs. Emmons Blaine of Chicago, daughter of the late Cyrus H. McCormick, the great manufacturer of harvester machinery, who is one of the leaders in social and civic movements in Chicago. Mrs. Blaine writes:

Murder for Greed and Domination.

"The horror and repugnance that have swept like a tidal wave over the country since it has faced the knowledge of the crime committed in Los Angeles in 1910; the universal demand for just punishment of the criminals; and the intense outcry at the mere notion of condoning their offense under the guise of principle or ardor for a cause should make us sure that our people cannot be led off from the real issue by poses.

"There is only one danger: that because this revolting deed was done under the banner of labor, the real divisions between men and men shown by such a crime may be lost. The danger is that the separating chasm may seem to be between labor and capital—and that capital will seem to be calling across from another side on labor to deal death to the death-dealing spirit of its own rearing. This alignment is false.

"It is only the white heat of a true issue that can bring forth a sword out of such a furnace.

"The issue is not capital or labor. The issue is murder for greed and domination. Men in the name of labor have committed this crime. Men in the name of capital have committed this crime.

"Labor and capital should close in together on this common foe within the ranks of both, so that the cleavage made by murder may find a solid army on the fighting side.

"While labor is grappling with its foe now flaunted in the open, of no uncertain mien, recognizable by all as murder, capital may draw deep breaths of deeper determination to grapple with its own like foe more fiercely than ever; its own foe more difficult to find, because hidden among a complex variety of possible other interpretations—no less deadly, rather more, because more difficult to discover.

"The destruction of life by capital may truly be from shades and degrees of carelessness, ignorance, or inability. But *if* it is not from these, *if* deliberate omissions and commissions are at the door of capital in industry trampling on the sacredness of life in order to obtain larger profits, is this not murder in the first degree of responsibility?

"Greed for power through organization, whether or no lives are taken to attain it, on the one side: greed for power through profits, whether or no lives are taken to attain it, on the other side—murder both, and both must be damned alike. When the forces of murder on either so-called side join for selfish gain in coalition, they must find labor and capital, arm in arm, a solid wall against them. And those legislators who are the tools of both—refusing to make legislation defining and requiring the protection of life in industry, and refusing to inflict just penalties for the taking of life—those legislators must be drowned by the flood of purpose in the fields where capital and labor unite to crush the class that kills."

Professor E. R. A. Seligman of Columbia University, former president of the American Economic Association, and a member of the family of leading New York bankers, emphasizes much the same points when he says:

"When the reactionary ceases his intolerant opposition and learns to recognize the wisdom of sane social reform, the radical fanatic will preach to deaf ears and violence will be as rare as progress will be sure."

President Robert L. Hoxie of the University of Chicago, develops the same idea:

"The predatory union is the analogue of predatory capital. It is led by men who have fought and schemed their way to a dominating position with little regard for the rights and welfare of their fellows or the legitimacy of their methods. Its rank and file have commonly been driven into it by cut-throat competition. Its sole purpose is more, more, more now for its members, and the devil take the public. Its higher officers are irresponsible bosses who have no respect for law, and whose followers know little and care nothing about the methods used, so long as the bosses 'deliver the goods.' It has no principles, it seeks combination now with the employers and now with labor. Its sole guide is immediate expediency. It wars not on capital but on society. Its minor weapons are the bribe and the black-jack. Its 'heroes' persuade with the gun and the infernal machine.'

George Burnham, Jr., who before his retirement was one of the heads of the Baldwin Locomotive Works (Mr. Burnham is now president of the City Club of Philadelphia), says that it is up to organized labor to "get possession of its own government":

"It is, perhaps, a difficult matter to prevent the control of such organizations from falling into the hands of the personally interested and the unscrupulous, since these men are 'always on the job,' and the average working man is disinclined to burden himself with the politics of his association; but it is incumbent on him, nevertheless, to assume this burden if the management of the association is to be kept fairly representative and to command the respect of the public."

Miss Mary E. McDowell, headworker of the Chicago University Settlement, and a fighter for fair play for the men in the various stockyards strikes, also applies the standards of civic reform to labor organization:

"If the house-cleaning to which recent events have startled organized labor is to be an efficient job, it must not only put out the men of violence, but it must make it impossible for such men ever again to secure leadership. This is the same problem of democratic management that the nation is wrestling with in politics and corporate affairs. It centers in the shirking of duty by the rank and file. Here as elsewhere, publicity is a vital factor. There must be no more unitemized expense accounts. On labor books as on corporation books such accounts are indications of improper methods. Behind their scanty cover of assumed ignorance there is not room for any honest man to take refuge. The members of all labor organizations must demand the most detailed accounting for all expenditures. Such details can be made public, in such a manner as to destroy any suspicion of organized violence."

Considering the violent attacks made by President Kirby of the National Manufacturers' Association upon the American Federation of Labor, one of the most remarkable documents is that of H. E. Miles of Racine, Wisconsin, chairman of the Industrial Education Committee of the National Manufacturers' Association. He sets forth three means of replacing "present day criminal unionism": 1, downing lawlessness; 2, education in trades and in citizenship; 3, better leadership. He holds that labor must be organized, but that their leaders must have statesmanship in social and industrial reform.

Meyer London, attorney for the Ladies' Garment Workers' Union of New York, and one of the leading socialist speakers of the East Side, puts it this way:

"What a good thing it would be, now that two labor leaders have confessed, for capital to come forward and confess; and how horrifying that confession would be, and how shocking would be the revelation of crimes of omission and commission, of the crushing of the weak and helpless, of the bribing of voter, legislator, and judge, of the subsidizing of a venal press, of thousands upon thousands crippled, mutilated, and murdered through negli-

gence and indifference, through avarice and greed! But capital will not confess."

A case in point is offered by Edward A. Filene of Boston, a leading drygoods merchant, who as founder of the City Club and an influential member of the Chamber of Commerce, is recognized as one of the progressive business men of New England:

"Whenever you meet a balky, vicious horse you know that somewhere—somehow—he has been maltreated; and so with men.

" * * * In this connection I want to tell you something that I was told at first hand by an employer. I never repeated it because it is too horrible, and I sincerely hope there is nothing else like it to relate. A man told me this thing, not realizing what he was telling and telling it laughingly. He said that he had a gang of woodcutters cutting trees down in the forests in the North here and they began to get troublesome, were dissatisfied, and threatened to go out on strike and leave him with his contracts unfinished. He added: 'I got them, however; they did not go out that winter.' I said, 'How?' He answered, 'I sent a smallpox patient into camp and then I told all the villagers about it; there was only one road out of the woods, and after I told the villagers there was smallpox in the encampment in the woods they made a bargain with me, agreeing not to let one of those men get out of the woodchoppers' camp that winter.' And then he added, as a saving grace: 'I sent a doctor in and had them all vaccinated.' I tell you that incident to show that there are devils among us employers as well as among the labor men. * * * *

"We employers have thought that it was an element of strength for our own cause to keep the unions weak, and to that end we have kept out of the labor organizations our best and strongest employes. It is my conviction that it will be to the advantage of every employer who wishes to do his share towards solving the issue between capital and labor to encourage the better and stronger class of his employes not only to join the labor organizations but to take active and effective part in their work. From unions so constituted much help will come for the rightful settling in the most lawful way of the great questions involved in the relation of employers to employes."

John M. Glenn, Director of the Russell Sage Foundation, notes that bad as dynamiting is, it is a comparatively small feature of our present-day history and should not divert attention from the continuous processes and methods "that are daily depressing our vitality and standards." He says that all who "want improvement in labor conditions on a basis that will be fair to all concerned—to employers and employes and the general public—should concentrate effort on the establishment of departments in every State that will thoroughly and impartially study labor conditions, inform the public, enforce the laws.

"Wisconsin has set a good example in establishing her industrial commission with three commissioners. If it is boldly supported and keenly watched by the whole people, whom it is created to serve, it will be one of the most powerful agents in the State's spiritual growth."

W. R. H. Hodgkin.

As a result of the Church's work on the Oneida Indian Reservation, conducted through many years, there is a fine stone church and parish house, a hospital, mission house and other buildings, a communicant list of nearly 600, and a Christian community which will compare favorably with any among white people.

Correspondence

St. Stephen's Parish, Baker, Ore.,
December 18, 1911.

Editor of The Pacific Churchman.

Dear Sir: I heartily congratulate you upon the greatly improved appearance of your excellent magazine.

The case of South Dakota is attracting much attention, and while sympathy is naturally with Bishop Rowe, personally, the matter is connected with serious questions.

One great defect in the Church's legislation is shown in the fact that South Dakota is left without a bishop, with no present prospect of obtaining a permanent one soon. There is *need* of a bishop —there are 2,683 white communicants in 55 missions, with 17 clergy, and 3,518 Indian communicants in 81 missions, with 29 clergy.

There are ample funds to pay the expenses of a bishop, as the board attends to that.

The importance of the Indian work is seen in the fact that while the board pays only $16,306.57 for all the Indian and colored work in the 16 other missionary districts in the United States proper, the board pays $31,881.56 for the Indian work of South Dakota.

There is only one reason why South Dakota cannot have a bishop within a reasonable time, and that is that Canon 10, paragraph II, page 46 authorizes the House of Bishops to select missionary bishops. If this canon were to be changed to authorize the Council of the Department to elect missionary bishops it would be of great benefit to the Church.

(1) The House of Bishops meets infrequently—it consists of over one hundred members scattered over the whole United States, our possessions and in foreign lands. The Council of the Departments could hold a special meeting with far less expense and with far less difficulty.

(2) To select a suitable missionary bishop, two things are necessary: that the actual needs and conditions of the field be known, and that the men who have shown aptness for that line of work be known. The members of the House of Bishops *can not* have the personal knowledge and experience which would fit them as expert judges. They live at too great a distance, and are not brought into contact with the clergy who are working in special fields. The members of the Councils of the Departments, consisting of bishops, priests and laymen in the neighborhood of a vacant district, have an opportunity to know local conditions, are familiar with similar conditions and are personally acquainted with the clergy who have shown aptitude for such work.

(3) The great principle of our American government is with the consent of the governed—the present plan of having a hundred bishops from every part of the world *except the district*, select a man behind closed doors, that probably the majority have never even seen, to meet conditions in a district probably the majority have never even seen, and saddle him for life on a district—is undemocratic and unamerican. If the Council of the Department were to select the missionary bishops, then the district most interested would have a voice.

This suggests another matter, as shown by the conditions of South Dakota. It is true that there are Indians there, but there are also white people and white clergy. These people ought to have some rights. Yet look at the facts.

(1) The General Convention of 1904 passed a special canon to enable the House of Bishops to select an assistant bishop of South Dakota—unfortunately, I have mislaid my record of the proceedings of that General Convention—but the probabilities are that South Dakota was not consulted.

(2) An assistant bishop was elected without the consent of South Dakota.

(3) At the last General Convention Bishop Johnson was appointed permanently for South Dakota without the consent of South Dakota.

(4) Bishop Johnson was transferred to a diocese without the consent of South Dakota. It does appear ridiculous to have the standing committees of dioceses a thousand miles away and bishops ten thousand miles away give their consent, while the clergy and people of South Dakota have no voice whatever.

(5) Bishop Rowe was transferred to South Dakota without the consent of South Dakota.

(6) He refused to perform the duties, leaving South Dakota without a bishop, without the consent of South Dakota.

This sort of thing is undemoncratic and unamerican.

Somehow our legislation has seemed to assume that solely because a district is not able to pay $8.00 a day for a bishop that the clergy and people have no rights whatever.

(1) A district is created without the consent of the clergy and people. (Canon 10, paragraph I, page 46.)

(2) A missionary bishop is appointed without their consent. (Canon 10, paragraph II (1), page 46.)

(3) He selects canons to rule them without their consent. (Canon 14, paragraph IV (1), page 53.)

(4) The delegates they send to the General Convention are excluded from voting on all important questions. (Constitution, Art. I, Sec. 6, page 5.) (Vote by orders.)

(5) Should the district become a diocese the missionary bishop becomes the bishop of the diocese without their consent. (Const., Art. II, Sec. 1, page 5.)

The "unanimous consent" in such cases is provided for by this enactment.

(6) The deputies to the General Convention are excluded from even voting for a change of either of these No. 4 and No. 5. (Const., Art. XI, page 14.) ("By orders," Const., Art. I, Sec. 6, page 5.)

If the Church is to appeal to Americans in the third of the United States which is embraced in the districts, then the principle of government by consent of the governed ought to be recognized as applicable, even though people are unable to raise $250 a month for the missionary bishop.

The salary of the missionary bishop is the *sole* essential difference between districts and dioceses, as some dioceses receive larger appropriations for the other clergy than some districts, and some districts are assessed at higher rates than some dioceses. This fixed salary would have prevented *any* diocese from having a bishop a hundred or so years ago.

The matter of South Dakota suggests a third matter of great seriousness, and that is, whether canons are applicable to missionary bishops.

The claim has been made that canons do not apply west of the Rocky Mountains; that canons are mere "suggestions;" that the rule of common sense overrides the written law, etc.

The Church spends an immense sum every three years to make canons, yet there is no vestige of oversight or supervision for the missionary bishops who appear in some cases to be the law themselves.

While practically every one sympathizes with Bishop Rowe personally, and probably everyone has a personal opinion as to the wisdom and courtesy of the House of Bishops' action, yet the fact remains that South Dakota needed a bishop. The House of Bishops met at great expense for the purpose of selecting a bishop for that difficult field. They deliberately transferred to South Dakota a man who had had experience with dealing with both whites and Indians. The whole Church had given them power, "at their discretion" to transfer a missionary bishop from one district to another. (Canon 10, paragraph III, page 47.)

The idea of 50 representative men meeting at the call of the presiding bishop to supply the need of South Dakota, and for them to use the power given them to benefit the personal health of an individual, whose physical condition did not require it is absurd on the face of it.

The House of Bishops met to benefit *South Dakota*, not for an individual.

While having the greatest personal sympathy for the particular individual, yet the fact remains that when the office of missionary bishop was offered to him he had perfect liberty to accept or to decline it, and when he accepted it he knew that he was thereby limiting his personal freedom to do as he chose, in whatever way the canons made by the whole Church might limit his personal freedom—one of these limitations is that the House of Bishops has the power at their discretion to transfer a missionary bishop from one missionary district to another.

The serious question is whether missionary bishops are exempt from law.

One serious problem before this country is the disregard of law—it is prevalent in civil affairs, in business affairs, in the schools and in the homes, and in the Church a spirit that assumes that laws are to be broken if the individual desires, provided no serious consequences result to the individual.

For any person, whatever his office, who accepts a position which has a definite limitation of his personal freedom, and then to assume that he is not under obligation to yield his personal inclinations to that limitation of his personal freedom, is not especially beneficial to the spirit of law and order.

It seems to me that these three matters, all bearing upon the case of South Dakota, are of great seriousness to our Church.

Very truly yours,
J. Neilson Barry.

"The American Catholic Who's Who * * * ," is the heading on a library filing card sent us by a subscriber, on the reverse side of which he writes:

"I should like to call The Pacific Churchman's attention to the publication catalogued on the front of this card, especially as to the name. One can easily imagine the confusion caused in a library by the use of the same name by two very distinct denominations. I see American Catholics in the list of churches in the Ferry building, San Francisco, meaning the Episcopal Church; here it is the Roman Catholic Church. Who's who?

"Anon."

English Church News

One is tempted to write nil and stop, for there is nothing of any real consequence outside the determined fight over the Welsh Disestablishment Bill, which is going on with great vigor all over the country. One notable feature of it is the at least deprecatory words of several thousand conformist ministers who not only see but say that the cause of religion in Wales will be sorely crippled because in scores of places there will be no possibility of providing places of worship or any ministry. The ruthless dissenter does not take this into account. The sole thing he cares for is the leveling down of the Church of England, the distribution of her property among persons and causes utterly foreign to the wishes of donors and the purposes for which it was raised. But the existing government is as loftily indifferent to consideration of that sort as the pious and proper Henry VIII., who was the first to pillage the Church in a systematic, whole-souled fashion. For it is a notorious and uncontradicted fact that many of the noblest families in England and the largest land owners hold the Church lands by virtue of grants from the Tudors, generous to any unlimited extent with what was in no sense their own. The two archbishops advise the clergy to refrain from preaching on this subject, but obviously, in a very large proportion of cases, there can be no other way of instructing the people as to the merits of the case. It is advice, not command. The days of tuning the pulpits are past, and it never was much of a success even under the imperious, outspoken Elizabeth. By the way, a long cherished story of a threat accentuated by one of her rounded oaths to unfrock the Bishop of Ely for his freedom of speech is absolute myth. It is very hard, this vanishing of old stories. Alfred and his burned cakes were dissected away long ago, and soon Mr. Gradyrind's reign of hard fact will be realized.

Bishop Drury of Sodor and Man has been translated to Ripon. The Bishop of London is on his way to Khartoum to consecrate the cathedral, January 25th, just 26 years after the murder of General Gordon. The cathedral has already cost £140,000 and only about a fortnight ago an appeal was made in the Church papers for £15,000 of this amount, and Bishop Ingram announces that it has been raised. It is very wonderful the transition from Gordon's day to this.

Christmas, as usual, brought a vast array of new books, but this year hardly any of note except a volume of further Memorials of Tennyson edited like the life of his son and full of delightful articles of various brands. There is some repetition, but the book is fresh water. The other is the Memorial Edition of Forster's Life of Dickens. No new matter, but heaps of pictures, every house Dickens ever lived in, every inn he ever stayed at, even down to the labels of the blacking bottles he pasted on. There are portraits, scenes and other things which are interesting enough, but the blacking bottles and other tithe of mint and anise might have been spared.

Skrybe.

The Bishop of Birmingham, Dr. Russell Wakefield, was badly bitten while trying to separate two dogs which had started a furious fight, recently.

His Lordship was walking in the neighborhood of his residence, Bishopcroft, Edgbaston, when his favorite dog, which always accompanied him on his early morning walk, quarreled and fought with another dog. The bishop caught hold of his own dog by the collar, when the animal furiously attacked him and bit him several times on the right hand, causing deep wounds. The bishop returned home and sent for a doctor, who cauterized and dressed the wounds.

In the afternoon the bishop attended the prize distribution at the Church of England College with his right arm in a sling and his hand bandaged.

Sir Walter Fisher, the chairman of the meeting, announced that the bishop's injuries were said by the doctor to be going on quite satisfactorily.

1852 I St., Fresno, Cal.,
January 23, 1912.

The Editor of The Pacific Churchman,
San Francisco.

Dear Sir: In your January issue it was stated that "St. James' Church, Fresno, will be the Pro-Cathedral of the district as the result of the request of Bishop Sanford which was endorsed unanimously by the officers and members of the parish." Permit me in the interest of accuracy to make a correction. The request did not come from the bishop. The offer was made to the bishop by the vestry with whom the matter originated. It was not even inspired by the bishop. But in accepting the offer, the bishop proposed certain "institutes, denifing the rights and privileges of the bishop, rector, vestry and congregation. These institutes were unanimously ratified at the annual parish meeting.

Very truly yours,
Louis C. Sanford.

MENEELY BELL COMPANY,
22,24 & 26 RIVER ST. TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

EYE STRAIN Scowls and Wrinkles cannot be hidden but they vanish when using **Mayerle's Eyeglasses.** Mayerle's German Eyewater, the Great Eye Tonic, at best Druggists, 50c Mayerle's Antiseptic Eyeglass Wipers, prevent infection to the eyes from unclean glasses, 3 for 25c. **GEORGE MAYERLE,** Graduate German Expert Optician. Charter Member American Association of Opticians
960 MARKET STREET, PHONES C 4933 OR FRANKLIN 3279

Literature of the Day

Christ on Parnassus. Lectures on Art, Ethics and Theology. Hodder & Stoughton, London. $3.00 net.

Dr. Forsyth, who is chairman of the English Congregational Union, has written a very remarkable, very fascinating and illuminating book, holding its interest and manifesting its power right through to the last page. But if one may dare to differ from so great an authority, it does seem that the title is not even fairly descriptive of his book and that it suggests distinctly antagonistic factors. The avowed object is to develop the principle that "religion, and especially Christianity, if real and deep, affects the whole man, the whole society." That is the author's statement, and of course no one may traverse it, but still it does seem to the present writer that one very prevailing note, at least, is that the truest and best, the most perfect art, did not come into being till Christ and his faith began to operate on art producers. The first two chapters on Greek art and religion ought to prove sufficient against that Neo-Paganism which not so many years ago made desperate efforts to establish itself as the only adequate medium for the expression of art in its most perfect forms. Some poor blind folks took Peter as the chief exponent of this reversion to nature worship and others arrived at equally lame conclusions. We haven't anything to do with that, however, beyond pointing out that even the art of the Greeks wanted a something, a penetration of life and spirit which was impossible to be had inasmuch as that sunny, joyous world did not—barring isolated cases—get beneath the surface of things. Nevertheless, the new beauty was impossible without the old. Greece was one of the schoolmasters that brought us to Christ, the joyful forerunner of one greater than herself. Her message is not yet ended. Art still learns from her ancient glories as from no other source, lessons to apply on an infinitely larger and profounder scale.

These sentences call up Archbishop Temple's essay on the Education of the World in a once famous but now long buried book. In a remarkably interesting chapter the author discusses Hebrew art and religion. He points out that Hebrew conditions and racial characteristics barred any element of art from finding scope for development among them. But the following chapter on Christian art is one of the best, the most thought-laden and light-giving in the book. He tells how art took on a new lease of power and life when "Divine infinity," made historic in Christ's Incarnation, and actual in His Resurrection, expanded life as the Divine love enriched it without bound. But it is impossible to follow through the pages of this fascinating work or even to indicate the contents. The chapter on architecture is well worth careful study, i. e., architecture in connection with religion and growing out of it in the most natural way. The various stages in its evolution are carefully analyzed till it realized its culmination in the great grace and surpassing majesty of perfected Gothic, the most complete Epiphany the earth has seen of the earthly temple instinct with purpose, but not barren of beauty lifting up the heart to God both through fervor of worship and the thrill of an environment so stately and at times—not infrequently, either—so unearthly.

It is the soul of the "Imitation" projected in stone. But one cannot go with the author in quite all of his fancies and similes or say yes to all his opinions, as, for instance: "I have seen Lincoln Cathedral from miles to the west like a great eagle cowering with spread wings just in the act of taking flight." That is not exactly the idea its vast mass seen from a distance would commonly suggest to the ordinary observer. There is too much of rock-like fixity, of eternal abidance for any idea of change. Still more impossible is it to follow him in his conception of the building that should answer to the purpose of "Evangelical Christianity." For after the beautiful words in praise of Gothic, he says "its fate is sealed." One feels as if brought back to earth with a thud, till reassurance comes back with a reminder of the essential difference in the point of view. But whatever there may be to differ from, there is much more to agree with. It has been a rare pleasure, the reading of this book, both the substance and the form of its exposition carry one along with an interest that tides over causes of dissent. Whoever is interested in the relation of the arts to Christianity—painting and architecture, music and poetry—ought to make an effort to read and mark this book of Dr. Forsyth, and while reading to have this in mind, one of the last warnings of the book, "The moral universe is not there for art, but art is there for the moral universe. And the heart of the moral universe is God; and its bane is sin; and the revelation and power of God in Jesus Christ in His Cross for its moral restoration."

Miracles and Christianity. By Johannes Wendland. Translated by H. R. Macintosh, D. D., Professor of Theology, New College, Edinburgh. Hodder & Stoughton, New Book Store, S. F. $1.50 net.

The currents of English thought must of necessity reach these shores, but it is rather curious that whatever effect they produce does not appear on the surface. The discussion on Miracles generated by the book of an Oxford Dean of Divinity has made no end of stir throughout the Church of England as it well might for Dean Thomson denied the miraculous element altogether without any reservation. Yet by some curious reasoning which is very hard to follow, he retains his position though suspended by his diocesan. Any way, Professor Wendland's book is as opportune as it is valuable, for in these days a book half a century old is swept aside with impatience as obsolete. Yet very often if the old wine is not better it is at least quite as good. For in the case of miracles as in other things the reasonings against them are heralded as new, but they are mostly found to be old. Just as with the much trumpeted New Theology, all that was true in it was found to be old, and what was really new in it was not true. Mozley's book on Miracles published in 1865 is by no means obsolete, but then there was the den of supposed conflict between nature and science, law and supposed violations, and Mozley addressed himself to that with the consummate reasoning he brought to bear on everything he took in hand. But the front has changed; other voices have brought other objections or veiled the old under new forms. Yet it all resolves itself into this, that faith in miracles is faith in a living God, that there are no immutable laws of nature which miracles violate. For, as the author says in his first sentences, "fundamentally miracle means belief in a living God." If Herbert Spencer's conception of God as a mere absolute idea had any truth in it, then miracles must go. But the God we know expresses Himself in many manners by many methods, and as He is the Creator, so, also, is He the controller, law-maker and director. But if anyone has doubts, let him read this learned treatise—for profoundly learned it is—and see the whole case for and against stated with the precision of one who knows and knows accurately the arguments on both sides and goes straight to the point with the precision of a master. It is a very valuable and a very timely book and an extremely interesting one withal. For the Translator has the gift of a good style, and whatever the original may be, Dr. Macintosh's version is distinctly good reading.

BOOKS

A carefully selected stock containing the latest and best from all publishers is now on sale

Books for Gifts
Books for the Children
Books for the Library
Books of all kinds

CUNNINGHAM, CURTISS & WELCH

565-571 MARKET ST. SAN FRANCISCO
252 SO. SPRING ST. LOS ANGELES

JOHN G. ILS & CO.

MANUFACTURERS OF

HIGH GRADE
French Ranges and Broilers

Complete Kitchen and Baking Outfits

Office and Salesroom
827-829 MISSION STREET
Between Fourth and Fifth Streets
San Francisco, Cal.

The Making of the Bible. A. E. Dunning, D. D. Pilgrim Press, Boston. 75c net.

A very useful hand book for teachers, especially adult classes. It is lucidly arranged and takes account of recent research and criticism.

Pain and Gladness. A Biblical Study. By a Sister in an English Community. Longmans. 90c net.

"Pain is out of fashion, both in practical theology as it ever has been in modern times." These, the first words in the book, put in plainest form one of the worst characteristics of the age, and at the same time accounts for the phenomenal growth of what is blasphemously called "Christian" and ignorantly "Science." It is seen everywhere in the churches as well as outside of them, the morbid, fretful, unreasoning impatience with even the veriest trifles that mar the smoothness of the day. Never was there so much revolt against suffering, from its mildest form to its worst; never such bitterness infused into the "Why has this come to me?" The Cross, instead of being looked up to as the solution by a Divine Love of the whole mystery of suffering, is turned away from in disgust just as the last Supper is, "because both are associated with memories that sadden and depress;" because both call to that discipline of self-sacrifice the normal modern seeks to avoid in every possible way. The merit of this remarkably able book is that it sets forth with emphatic insistence and with convincing force that in the very fact of pain we find the most powerful witness to God's love, and the solving of the inner secret of the universe. Mr. Figgis says, "It is the distinctive merit of the Christian Faith" that it is a philosophy, not merely of suffering, for that is true of Oriental pessimism, but of suffering as the revelation of love and the meaning of life. "It is easy enough to get tired of hard problems by airy negations if the "seven times seven" are only said over and over with cumulative emphasis. And that is how so-called Christian Science responds to impatience of pain.

The writer, whoever she may be, is a woman of rare and profound learning, with the ability to make the best use of it. But clearly, also, she is one who knows whereof she speaks and has learned the lesson of it in the only school where it can be taught. But with every mark of learning, the style is so transparently clear and easy that everyone can read it; therefore, it is earnestly commended to the many Christian people who are always in revolt when trouble comes, who protest against its injustice and fly to anything that offers what it suits them to conceive of as relief content. But peace does not come in any human fashion. It only comes when the mystery has been plucked out of the heart of pain under the light of the Cross, and the divine fellowship in suffering has been thoroughly brought home with a resolve to carry the Cross even to the very end.

The Creation Story in the Light of Today. C. Wenyon, M. D. Hodder & Stoughton. Westminster Book Store. $1.25 net.

"The Light of Today's," that which has finally dissolved the mythical story of a six days creation, 4004 B. C., and the precise form into which the Fall has been cast by some of the writers of Genesis. In plain speech but always very reverent and equally anxious to extract the uttermost of spiritual instruction from the modern form of the old belief, the author proves conclusively that the reduction to the truth has not dissected away one fraction of the capability of the conveyance of spiritual truth. To adhere to the literalness of the last generation is equivalent to accepting Archbishop Usher's exact date for the creation and endorsing the methods of verification adopted by Paley and his school. Dr. Wenyon's earnest book is the very opposite of destructive, and the way he treats the Fall is proof enough of that. The style is perfectly lucid, is excellent reading, and the winding up chapter, "Restoration and Christ," summing up his conclusions ought to convince the most dogged stander in the ancient ways, that a right conservatism does not invariably symbolize with the absolute truth. The author refers to many modern books, but the reader who has no time for research may accept Dr. Wenyon's conclusion as the conscientious issue of much and long questioning.

Indian Topics. Rev. D. A. Sanford. Broadway Publishing Co., New York.

A record of interesting experiences among the Indians, chiefly in Oklahoma, with illustrations which unfortunately are blurred and indistinct. The book also exposes the operation of "graft" among the Indians and the intolerable persecution of missionaries by corrupt government officials.

Papers on the Doctrine of the English Church Concerning the Eucharistic Presence. Rev. N. Dimock, M. A. Longmans.

Last month in a notice of Canon Newbolt's "The Holy Eucharist," the present writer ventured to say that if all the literature on the subject could be buried there might be a chance of a recognition of it as Holy Communion. And here is Nemesis; two goodly volumes crammed with evidence of Anglican writers to quite another view of this Sacrament than Canon Newbolt's. Mr. Dimock was a very learned, exceptionally good man. But these two volumes prove how much can be said on both sides of a question. Tracts for the Times, Vol. 4, Catena Patrum, holds a long array on the Canon's side. So again we repeat the former wish. The faith that believes nor questions now is more to be desired than all the learning.

Life and Work of T. T. Carter. By F. M. Carter. Founded on the Life and Letters of T. F. Carter, by Archdeacon Hutchings. Longmans. $1.25 net.

It seems rather hard to understand the reason for this second memoir except as a filial offering and perhaps hoping for a wider circulation in a cheaper form. The contents seem much the same; certainly the former work has been largely drawn upon. Still it was a rare saintly life and Clewer was a witness to it. If we could only know what Clewer has done for broken lives.

Sermons and Addresses. Bishop King of Lincoln. Longmans. 90c net.

The content is simple direct, plain of speech but weighty of matter, a reflection of the saintly life out of whose experiences it all came. The confirmation addresses are marvelously simple and plain, but go to the heart of the matter, as indeed they all do.

The Way of the Cross in Intercession. Longman's. 15c.

Stella Duce. Rev. H. H. Gowen. Skeffintons, London.

Three sermons by the scholarly rector of Trinity, Seattle, and as is usual with his books, marks of wide reading with aptest use of it for plain, pointed, helpful reading also.

From the Young Churchman Co. Milwaukee, we have a copy of their Annual, full of information—and accurate information, too. This house also issues ten cent folders and a calendar of the days and the lessons that the laity ought to buy and save worry as to what day of the Church year it is. We have also to acknowledge the "Christian Year Kalendar for the People." It is full of information that needs winnowing, and it settles the revision of the Prayer Book and

CHURCH BELLS SCHOOL
Ask for Catalogue & Special Donation Plan No. 24
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

San Francisco
Art Glass Works, Inc.
853 MISSION STREET
SAN FRANCISCO
Memorial Windows for Churches a Specialty
All Work Guaranteed to be First Class
TELEPHONE KEARNY 3318

WELLS FARGO NEVADA NATIONAL BANK
OF SAN FRANCISCO
Northeast corner Montgomery and Market Sts.
Capital Paid Up ..... $ 6,000,000.00
Surplus and Undivided Profits.... 5,000,000.00
Total $11,000,000.00
OFFICERS
ISAIAS W. HELLMAN, Pres. — W. MCGAVIN, Asst. Cashier
I. W. HELLMAN, JR., V-Pres. — E. L. JACOBS, Asst. Cashier
F. L. LIPMAN, V-Pres. — C. L. DAVIS, Asst. Cashier
JAMES K. WILSON, V-Pres. — A. D. OLIVER, Asst. Cashier
FRANK B. KING, Cashier — A. B. PRICE, Asst. Cashier
DIRECTORS
ISAIAS W. HELLMAN — I. W. HELLMAN, JR. — J. HENRY MEYER
JOSEPH SLOSS — WILLIAM SPROULE — A. H. PAYSON
PERCY T. MORGAN — A. HAAS — CHAS. J. DEERING
F. W. VAN SICKLEN — HARTLAND LAW — JAMES K. WILSON
WM. F. HERRIN — HENRY ROSENFELD — F. L. LIPMAN
J. C. KIRKPATRICK — JAMES L. FLOOD
GENERAL BANKING BUSINESS TRANSACTED. NEW ACCOUNTS INVITED
SAFE DEPOSIT VAULTS

Rubrics by short and easy methods of its own, without recourse to canonical authority. And there is a very great deal of this in the Episcopal Church, unauthorized alterations in the various offices, till it seems that the officiant's will is the wind's will that bloweth where it listeth.

The Nineteenth Century and Afterwards for January has a very interesting list, one especially entitled "The Passing of the Oxford Movement." Well, it is rather daring to set a definite note of time for the passing away of such a force as that and at all events it is very questionable whether it is within anyone's competence to do so.

Scribner's for January is the twenty-fifth anniversary number and has a short notice of past years with reproductions of some of the illustrations, and remarkably good these last are.

MEMORIAL WINDOWS

IN ENGLISH STAINED GLASS

By HEATON BUTLER & BAYNE, London

ALSO THE PRODUCTIONS OF

THE GORHAM STUDIOS

Tablets, Altars, Lecturns and Church Furnishings in Gold, Silver, Brass, Bronze, Marble or Wood.

EUCHARISTIC VESTMENTS,
PRAYER BOOKS, BIBLES, Etc.

WE INVITE A COMPARISON OF VALUES

SPAULDING & CO.

Representing The Gorham Co's Ecclesiastical Department,

JACKSON BOULEVARD AND STATE STREET, CHICAGO, ILL.

I. LEVY MONROE SCHWEITZER MELVILLE SCHWEITZER

Levy, Schweitzer & Co.

WHOLESALE
BUTCHERS

136-148 Fifth Street

TELEPHONES { SUTTER 626 / HOME J 2066

S. Foster & Co.

WHOLESALE GROCERS

Purveyors to the United States Government, the Domestic and Foreign Missionary Society, American Board of Commissioners for Foreign Missions, etc.

Special attention given to the packing and shipment of Alaskan Supplies.

59 and 61 MAIN ST.

Cable Address Fosterco, San Francisco.

The more we sell
the more we have to sell

IDEAS
EXPERIENCE
CARE
ACCURACY
JUDGMENT
SERVICE

linked with the above is a love for the work — without which, ink, presses, paper and type are valueless.

FOSTER & TEN BOSCH

Printers

Howard and Fremont Streets
San Francisco

Kearny 1727 Telephones J 1373

Iona Churchyard

Situated in

Cypress Lawn Cemetery

A burial ground for members of the Episcopal Church

CONSECRATED BY BISHOP NICHOLS, JUNE 6, 1893

CITY OFFICE

Rooms 208-210-212 David Hewes Building

995 Market Street

Corner of Sixth Street **San Francisco, Cal.**

Telephone, Sutter 695 *Home Telephone J 4167*

WRITE OR CALL FOR BOOKLET